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Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America

THE TRINITY

Timeless, spaceless, single, lonely,
Yet sublimely Three;
Lone in grandeur, lone in glory,
Who shall tell thy wondrous story,
Awful Trinity!
Thou art grandly, always only
God in unity!

The Luther League of America

THE YOUNG PEOPLE'S ORGANIZATION of the UNITED LUTHERAN CHURCH IN AMERICA

707 Muhlenberg Building

Philadelphia - - Pennsylvania

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Of the Church - By the Church - For the Church

Luther League Review

THE GRADUATES

ONCE more a world all tired and worn
With buffeting of fates
Is called upon to rise and greet
The sweet young graduates.

They mean to elevate the world
And raise its sordid bent,
But all too soon will they find out
They cannot raise the rent.

Undaunted by experience
For great reforms they ache;
They burn with fine religious zeal
And also burn the steak.

So hail them as they proudly stand
In learned row on row;
They know each blessed thing on earth
Except how much they know.

—McLandburgh Wilson.

The Missionary Spirit in the Luther Leagu

FOR most of us the term "Missionary" has but one significance—work in foreign fields. And perhaps it is well that we should think of this phase of the work, and plan and work for it. For in so doing we are aiding in carrying out Christ's command: "Go ye into all the World and teach all Nations." But we must consider these two phases also. First our Missionary activity in our own Land, and, second, the Education of the People as to what Lutheran Ideals are, and what they stand for. First let us consider the former.

America is today facing the greatest crisis in her history. The political and social unrest, the craze for money and power, and the divorce evil, all go toward increasing the great problem which we as Americans must aid in solving. But the alarming fact which stands out above all others is this—almost one-third of the people of America make no claim whatever to any kind of religious connection, and one-half of our people never see the inside of a Church from one year's end to the other. We are far from being a Nation where Christ rules supreme.

In a certain place one time, after Christ had finished praying, one of His disciples said to Him: "Lord, teach us to pray, as John also taught his disciples." In answer to this request Christ gave His disciples that beautiful prayer known as the Lord's Prayer. In the Second Petition of that "string of pearls" we find these words: "Thy Kingdom come." Too often we regard this petition as referring to the Coming of the Kingdom in Africa or China or India. We forget that it may have some slight bearing upon our own time and our own country. When our Saviour taught His disciples this petition their thoughts did not wander off to far away Africa, China, or India. They understood that the Kingdom was to come to them and to their own land. And we, too, must remember that these words refer just as surely to us now, as it did to the disciples of Christ, just as much to our own country, as to any other land. For how can we expect to be able to bring Christianity to other peoples and other lands when our own land is far from being one where Christ rules supreme.

On every side we see evidences of our failure to do our part in bringing the Kingdom to our own people and our own country. Men are ruled by wickedness, and lust, instead of being ruled by Christ. They are not considering the things of the Kingdom, but the things of the World. They are not planning for their spiritual welfare, but for worldly success. They are not thinki of holy things, but of the sordid sin things of life. Greed for wealth and pow rules. We are a money-mad nation. Eve thing we do or say is centered about t one frenzied, diabolical craving for go No one is too young or too old, too small too great to be seized by this passion f wealth, to join in the mad rush for world goods. Our whole population is blinded this craze for money. Everything is mea ured by a standard of gold.

Then there is the divorce evil, growing leaps and bounds. So great a menace is becoming that even our legislators are b ginning to realize the gravity of the situ tion and are endeavoring to pass legislati to aid in solving the problem. Marriage entered into hastily for profit or conve ience, and God is left out of the contra The most sacred of human relationships entered into thoughtlessly and careless without regard for its divine institution a is just as carelessly and ruthlessly dissolv So long as Greece kept her homes sacr and marriage was a holy and hallowed i stitution, so long Greece prospered a flourished and kept her place among t leaders of the world. But when she mock her gods, and marriage became a mere c venience, then began her downfall. A America is bound toward the same destru tion, unless her people begin to realize j how serious the situation really it.

The lust for power and popularity le many to the downward path. Friend a Foe alike are crushed in the effort to ga their end. Anything and everything done to gain the coveted prize. Ideals a forgotten. Fidelity and sincerity are v tues for others only. Men are willing become the tools and mouth pieces of a through whom they may gain added pow and popularity.

And when and how will it all end? Sh America go down into oblivion as Babyl Greece, and Rome, a victim of her own vi the prey of her own power? God forbi

It was John Ruskin who said, "If you not wish His kingdom, don't pray for but if you do, you must do more than pr for it, you must work for it."

And that is what we as Luther Leagu must do—pray and work for the Coming the Kingdom. For in this lies the only so tion for our problem. "When the Kingd of God comes into a man's heart, then t lust for money ceases to be his master p sion. When the Kingdom of God takes s ficient hold upon a nation, then that peo will seek higher things. Then they will p

first things first. Then righteousness will find a home among them, and justice will be given her proper place. When marriage is entered into in the name and fear of God, then, and not until then will the divorce evil be overcome. The Coming of the Kingdom would be the best thing that could take place. Nothing would correct our evils so speedily and so completely."

Dr. Kunzman says: "If the Christian forces in the United States would contend and sacrifice for Christ as did the men in the trenches of Europe and the people in the lands to which they belonged, how long would it be until every barrier for the entry of the King Immanuel would be removed? If we were to work with a divine patriotism equal to the national patriotism, determined to invade and destroy every opposition to righteousness, it would not be three months until every red light district would be removed, every hall and legislature would be a house of prayer: in every shop and mart there would be good will between capital and labor, disease-breeding tenements would be torn to the ground, men would think as little of over-reaching their neighbors or their wives as we now think of dueling. Then our ships would carry only witnesses for Christ, both in the cabins and in the hold. Then nations would run unto us because of the Lord and return to put in force the principles on which our prosperity and happiness were built. If such a campaign were inaugurated in earnest who could oppose us? Our infidel seats of learning would be confounded by the beauty of the Lord our God resting upon us and those who hitherto sneered would praise."

Now, let us consider our second duty, our second mission as Luther Leaguers—the interpreters of Lutheran ideals.

The Lutheran Church is not understood, here in this country of ours. She is regarded almost as a foreign Church. Some say that there is no difference between the Lutheran and Catholic Church. There seems to be some kind of stigma attached to the word Lutheran. Perhaps this is because our name is not of our own choosing, but was forced upon us by those who sought to mock and ridicule the founders of our faith. Perhaps we should consider it an honor that we are so misunderstood. For was not Christ Himself misunderstood and persecuted? But like Christ we must endeavor to teach and interpret our ideals to others.

Next to the Bible, the Augsburg Confession should hold first place, for it is the chief symbolical Book of the Lutheran Church. In it we find statements regarding what we believe, and regarding what we rejected of the Roman Doctrines. Since this is not a paper on the Augsburg Confession we will not discuss the content of each of its twenty-eight Articles. But we should all be familiar with and understand it, and be able to explain it to others. In the fourth article we find a statement of the Central Doctrine of our faith Solo Fide—By Faith Alone, the Central Thought of the Reformation. By this thought Luther was turned from the corrupt and worldly Roman Church to the truth. And we as members of the Luther League must aid in bringing this great doctrine to others.

Many say that the Lutheran Church is slow, and made up of old fogies, that we are not progressing, and do not want to progress, but cling to ancient ideas and ideals. We do not, it is true, show our religious zeal in outward demonstrations, in sentimentalism, in shouting loud "Amens," not in frequent revivals. For such zeal is as changing as the wind, as lasting as snow under a summer sun. Our zeal is of the lasting kind. We are: "Doers of the word," not "Hearers only." We strive for that lasting belief and inspiration that always leads us on to better things, to greater efforts, and greater success. We work not for the moment, but for all time. We strive always to do Christ's Will, and our every word and deed is actuated by love for Him.

The principle of loyalty is paramount in the Lutheran Church. In every way we have done our part and more. We have always been ready to defend our country. And with Peter Muhlenberg, in times of strife and contention, we say, "There is a time for all things, a time to preach, and a time to fight, and now is the time to fight."

In music too, the Lutheran Church has a wonderful heritage. Luther himself was a musician of no mean rank. He wrote many songs and composed the music for some of them. In our Lutheran Church the singing is used as a means of preaching the gospel. The many hymns that we sing give us many thoughts that we would never otherwise receive. Many of the greatest masterpieces of music are of Lutheran origin. And we should cherish and protect and use it as it should be used, this part of our priceless heritage.

These and many other things are what we as Lutherans stand for. And there is no better way of showing just what our duty is than by the words of Dr. E. F. Bartholomew:

"Young people of the Luther League, you are called to a glorious mission. You are the interpreters of Lutheran ideals and institutions in this land. You have an important message to deliver. You stand for something that is worth while. You have received a wonderful heritage; it is yours to transmit to coming generations. You are

to let your light shine so that others seeing your good works may glorify God. You must not hide your light under a bushel, but shed it abroad that others may receive the benefit thereof. Go tell the story of your faith. Be interpreters, be spokesmen to your fellow beings of the good things you posses of the heritage you have received. Yours is to be an aggressive life; you are to be light bearers and light diffusers. So you will show to the world whose disciples you are, what you stand for, what the faith that is within you."

"Preach it from the house tops, from the mountain tops, everywhere. Make plain what you confess. Be living interpreters of the Augsburg Confession and of the blessed gospel of our Lord Jesus Christ. You are to be living epistles known and read of all men."

"Lutheranism, like Christianity, is not a dogma—it is a life. Live it in earnest and make this way of life known to others who know it not, and so remove ignorance and prejudice."

"Do not glory in a dead orthodoxy, but in a living miracle working faith once delivered by the fathers and kept alive by earnest, devoted Christian endeavor. You will commend the ideals which our Church stands for and cherishes by your earnest and consistent lives; you will make known what the Church of the Augsburg Confession is, and of what value her type of religion is to the country and to the gospel cause throughout the world.

Such is our duty and such the spirit that should guide up. May all our efforts and prayers be for this great cause, and may—

"God give us men! A time like this demands,
Strong minds, great hearts, true faith, and ready hands.
Men whom the lust of office does not kill
Men whom the spoils of office cannot buy
Men who possess opinions, and a will,
Men who have honor, men who will not lie
Men who can stand before a demagogue
And name his treacherous flatteries without winking.
Pure men, sun-crowned, who live above the fog
In public duty and in private thinking."

Life Service as an Avocation

By CAROLYN BRIETZKE

HOW wonderful it would be, if all of us could turn our vocations into Life Service for God, and the extension of His Kingdom! Needless to say, the impossibility to do so causes us to wonder of what assistance we can be.

It is often true that during our business day, whether it be in the office, shop, or factory, our thoughts and efforts are diverted along business lines.

How then can we employ ourselves in doing some specific, definite thing with our lives to stir up the gifts that are within us?

"Life Service as an Avocation" answers that question definitely for us. An avocation is an unusual work that occupies a part of our spare time, and for which we are not paid, because each of us must have a vocation to be self-supporting.

Everybody has an avocation whether it is of his own selection or not. All of us have more or less pastime in which to do what we please. What we do when we have nothing definite that must be done, proves our quality and shows our friends what our Christianity really means to us.

Getting past our pastime is dangerous business for many adults, and it is usually even more dangerous for children and young people. It is the time given to us for pastime that gives us the opportunity to try to do our best or our worst. Therefore our recreation hours are indeed valuable. To use them to good advantage opens a broad field for us.

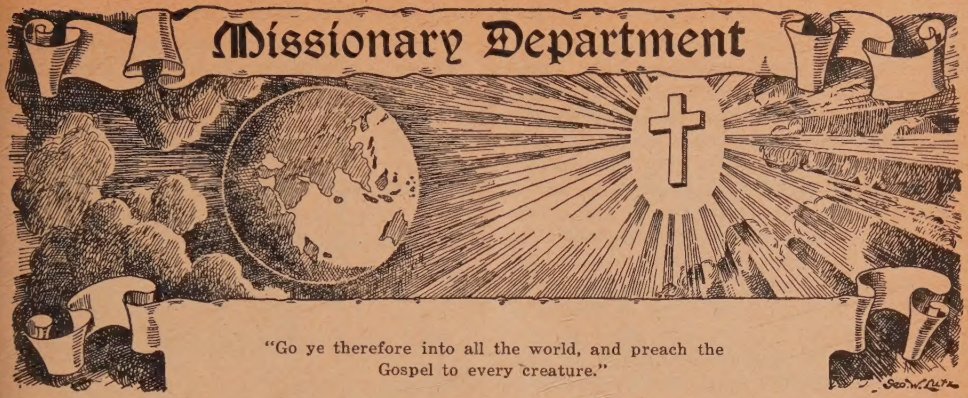
It gives us a chance to select our own pastime pursuits; if however, we do not have enough mind or motive to make our own selections we will always find plenty of companions willing, vying with each other to make use of our time. Social organizations, schools, churches and public benefit organizations are always in need of willing hands to carry on noble work.

How much more worth while it is to spend the evening teaching a group of younger Leaguers the correct meaning of fun and merriment, than to sit in a stuffy theater.

How can we expect our thoughts and deeds to rise to loftier plans if we do not encourage them by the right associations? As good Leaguers rendering unto our comrades that which our comrades should have, we applaud and join in providing public recreation for the welfare of society, because society must be protected (as far as possible by promoting the happiness of all its citizens, whether young or old).

Public recreation is a branch of social welfare supported not only by the state but also by the Church.

(*Continued on page* 8)



HOW A VIGOROUS MISSIONARY PROGRAM PUT THE LUTHER LEAGUE OF NORTH CAROLINA ON THE MAP

The Rev. S. W. Rhyne.

The Luther League of North Carolina is the result of eyes that saw a need, hearts that knew the solution and hands that worked it out. Its impulses have always been missionary. Its fruits have been helpfulness to others and joy to its members. The history of the Luther League of North Carolina has been the realization of a vision that bids fair to grow in breadth and brightness as the missionary program of our Church is extended.

Three years ago the old Luther League of North Carolina and the old Young People's Federation of North Carolina were merged into the present young people's organization of the State which has taken the official name of the Young People's Societies of our Church, The Luther League of North Carolina. The old League brought into the merger a broad educational program and a $1,000 missionary budget. The old Federation brought a $3,000 budget and a missionary educational program. As the organizations were merged their objects were coordinated, and as the official name was assumed the present objects of the Luther League of America were incorporated into the State League even before they had been approved by the Convention of the Luther League of America.

Today the two old organizations are alive only in memory but the present organization is vigorously working with the objectives of the Luther League of America ever before them and a $4,500 budget as a material expression of their devotion. This budget is predominantly missionary; divided one-third to foreign missions, one-third to home missions, and one-third to inner missions, education and expenses. The budget is in excess of national dues.

The term "On The Map" used in the title of this article and applied to the Luther League of North Carolina as a result of its vigorous missionary program is a light expression but it tells us that this League can now be located because of its missionary zeal. Missions have been the predominant factor in the advancement of the League. Not only have they been the result of the League's activity but they have inspired the League to greater activity. Missions have been a cause as well as an effect in the progress of the Luther League of North Carolina.

Young people are by nature active, they love to do. Missions are action, the missionary program answers the physical yearnings of youth, it uses the physical energy that is otherwise wasted. Missions, something being done, naturally appeal to young people. The missionary budget continually held before the young people of the North Carolina Luther League has always been a challenge to action. The budget is directed for specific purposes. The young people have watched the home mission churches grow as they have sponsored them in part. They have kept in touch with the foreign mission fields allotted to them. They have noted the progress of the institutions which they have aided. The action in the field appeals to the active young people. A missionary program for young people is an active program for an active period in life. The action of missions has drawn forth the best and noblest response from the young people in making the Luther League of North Carolina hold the place it has in the work of the Synod today.

Educated they will pay, is as true among young people as among the grown. Knowledge prompts giving not only of gifts but of life. The missionary program brings knowledge of the needs and receives help for their support. The missionary program of the North Carolina League has always pictured the fields, the customs and religions of the natives, and their need of

the living Christ. The lives of the missionaries, their humble beginnings, sacrifices and final accomplishments have been brought to the hearts of the young people. They have been made to know the facts, and such knowledge is not only an inspiration to do but a demand. To give such knowledge and not to afford opportunity to respond is to crush a vital part of the Christian life just as it has been awakened. The missionary program in North Carolina has given and has received. It has given knowledge and it has received gifts of funds, as witnessed by the budget, and gifts of lives as noted by the ever widening list of ministers, missionaries and other Christian workers. The knowledge of missions or missionary education has assuredly been the greatest factor in determining the life service of North Carolina Christian workers and has thus thrown the light on the Luther League. Thus also this phase of the program has called forth the greatest response in gifts. What is not so conspicuous as Life Service but what should not be passed over, is substitutionary giving. Behind the scenes of active service in the fields are many individuals who would have gone to the Christian battle front but for some reason or other. In their sphere of life they are giving their earnings, sending supplies to the ones that have taken their places, sharing their privilege to forward the Kingdom of God. Knowledge of missions has been the greatest incentive in the work of the Luther League of North Carolina.

There is one other factor that should not be overlooked in the development of the Luther League of North Carolina. The missionary program of the League has inspired a robust Christian life among its young people. Missions are acts of love and these acts of love have awakened a sacrificing love among the young people of the State. Love is the fruit of faith, but true love begets love. Love is born of love and out of the love of missions has grown an open heart of love among the North Carolina young people.

The missionary program has put the North Carolina Luther League "on the map" among young people's organizations. You will find it there if you look. It is "on the map" not so much to point you to the League but because it has done something. New towns are placed on the map of the State not in order to build the town but because they are building the State. Thus the League is on the map of the Church, not in order to build the League but that through it the Church might be helped.

Ask the young people of North Carolina what has made the League and they will say, Its Vigorous Missionary Program. If our Leagues are to grow we must have definite and specific aims, fields of action as outlets for the hearts that have been developed by the educational program of the League.

LIFE SERVICE AN AVOCATION

(*Continued from page* 6)

Life Service offers many opportunities for the use of our otherwise dormant talents. The simplest and most frequent is companionship.

The selection and treatment of our associates will bring joy or sorrow in its true sense in proportion to the number that we have chosen as companions in fun, and those that we have selected because of the joy to be found in playing the part of a sympathetic friend.

Helping a child that has been knocked down in the street is the very simplest form of Life Service.

We must learn the joy of helping less fortunate folks at all times. We must help the invalid, the bewildered foreigner, and the dirty little children of the alleys.

Helping less fortunate folks at all times. We must help the invalid, the bewildered foreigner, and the children of the alleys.

Life Service is a challenge for us to come forward to life's field of action, helping the weak, guiding the young, teaching the ignorant and restoring the fallen.

At the present time there are ten thousand home mission fields waiting and calling for volunteers. If you cannot go yourself the very child that you have helped and guided may be among those to answer this great calling.

WANTED?

A species of gum shoes or umbrellas that will stand the Sunday rain, or Sunday mud of this latitude. We do think that our merchants have been culpably negligent in not providing an extra article for this purpose. We have gums and umbrellas that will turn any wet that comes during the six days of the week; but there is something so very remarkable in the rains of the other day, that our unprotected population are prevented from getting to church. Our sympathies are really moved for their destitution, and we call the attention of the scientific world to this singular fact. We do not mean to say that the elasticity and imperviousness have been transferred from the shoes to the conscience, for this would be impolite; but we do say that we give the loudest puff to the merchant or manufacturer who will furnish shoes and imbrellas that will be an effectual protection against Sunday rains and Sunday mud.

Life Service Department

"Wist ye not that I must be about my Father's business."

AFTER GRADUATION, WHAT?

At this time of the year the thoughts of hundreds of young men and women, are turned toward that eventful day known as Commencement. Hearts beat a little faster because of a justifiable pride over victories won and accomplishments made. A breathing spell after four eventful years is in sight. Soon all but the shouting will be over.

No, not so! As a matter of fact "the stern realities of life," stalk grimly to the fore, asking what are you going to do with me? Decisions, life decisions, if not already made, demand consideration now. Some will likely decide to "get a job," some will try the bonds of wedlock, others, better yet, will seek further training in higher educational institutions. But what is the *motive* back of these decisions? Self aggrandizement, ease, luxury, a good time or an opportunity to put some worth-while ideas across, become a real leader and carry out some "red-blooded" ideals? It is only reasonable to think that every self-respecting young man or woman wants to make some creditable contribution to his day.

There are two words which should be given great prominence in the horizon of life work possibilities. These words are "*need*" and "*opportunity*." With the presensation of world "needs" there come multitudes of opportunities for the investment of every possible talent, and in fields and ways which should challenge and appeal to the most virile youth.

If all the needs, which human beings see and express and work for in such multitudinous forms, were really boiled down, there would be one and only one. That need once filled, none others of consequence will ever present themselves. This need is the need of all nations, all claims. This need which is the *supreme* need—is for Christ. The only difference between non-Christian and so-called Christian nations is that the former have not had opportunity to know Him while the latter have had this opportunity. Both classes of nations have visions and ideals which are coarse, impure, untrue and selfish until they feel the effect of His teachings, His example and His power.

What Paul W. Harrison, M.D., a medical missionary of Arabia says of that country holds equally true of all countries. In his words we see not only the numerous fields of distinctively Christian service which are open to us, but also the great need of the very best ability and training to carry on. To quote him: "The task which Christ has given us is precisely this. We go to take Him to them, His teachings, His example, His power, Himself, and so far as is given us, to bring them to Him. There are many different methods of work, and new methods are being introduced. We have doctors, and teachers, and farmers, and engineers in the missionary body. The demands for the very best sort of preparation are becoming increasingly imperative to meet the demands of educational work in China, or evangelistic work in Japan, or medical work in Persia. The very best ability and training will be none too good. But nevertheless it is one thing which all these various men and women go out to accomplish, and it is a simple thing. We go out to put Christ into the hearts of these men and women who need Him so badly, and for that there is in a very real sense but one supreme method.

"The soul of man in whom Christ dwells is put next to the soul of the man that never knew Him, and God uses that contact to put the divine life into the heart of that man. It is for this service that Christ sends us out, and whether we are clergymen, or doctors, or engineers, or printers, this is our work. The simplest work in the world and the most profound. The most inconspicuous perhaps, and the most important. Open to the man of the most modest

abilities, but the most difficult work with which God has entrusted us.

"What can we, missionary candidates, do to prepare ourselves to do the important things, when we reach our field of service, to prepare ourselves to meet the subtle temptations that we are going to meet? How shall we get ready to do the work Christ wants us to do? After all, the temptation on the mission field is the same temptation we face now. Our external activities will be centered in Christ, if He is the center of our own hearts. They cannot be otherwise. And the only way for Him to occupy our hearts is for us to become more and more acquainted with Him. As our acquaintance with Him deepens, the grip of our souls on the souls of the men next to us grows stronger."

In connection with the above read carefully Chapters 2 and 3 of "Getting Into Your Life Work."—Doxsee.

SCHOOL OF RELIGIOUS EDUCATION.

Perhaps you are one of those who are not planning to enter one of the Christian Life Work callings but would welcome the opportunity for better training as a Luther League Worker, Sunday School or Week-Day—religious school teacher; or some other part time worker? Perhaps you have thought that our Church is without such a school. No, in Springfield, Ohio, we are fast developing just that for which you have been looking. This reprint from the "Wittenberg Torch" of May 17, 1923, indicates

WHAT HAS BEEN DONE.

Second Year of New College Department Is Near Completion.

"In the fall of 1921 the Religious Education Department, under the direction of Prof. Paul H. Heaisy, was opened at Wittenberg. During the present year the number of students enrolled in the courses offered was 97, or nearly one-sixth of all the students in the college. Besides these, 20 of the Hamma Divinity school men entered the classes as special students.

"The courses offered deal with the history of religious education, the psychology of religion, social ethics, modern methods of Sunday School work, the religious education of children and young people, together with the necessary psychology of childhood and adolescence, and the more advanced principles and methods of religious education.

"Extensive work has been carried on outside the classroom in the furthering of religious education. This was along three principal lines of activity, namely, publications, Clark County Institute, and extension work such as addresses and conferences.

"Five bulletins were issued during the past winter. The wide range of subject matter taken up may be seen by a glance at the titles which were as follows: 'New Testament Principles in Religious Education,' 'Survey of Bible Study,' 'Correlation of the Work of the College and the Congregations,' 'Present Day Tendencies in Religious Education,' and 'Cultivating the Reading Habits of Students.' These pamphlets have been widely distributed to those interested.

"The Clark County Institute was open to Sunday School and Church workers throughout the city and county. The course ran for 24 weeks, the meetings being held every Tuesday evening. Both Prof. Heisy and Prof. H. F. Martin were prominent on these programs, while Prof. F. Bach directed the music.

"The extension work has brought over 125 people from outside the college in conferences with the head of the department. A number of addresses have been given from time to time. Besides these several speaking engagements were arranged for the coming summer. The first of these will be the alumni address at Midland College, on June 4th. Following will come two speeches at the pastors' conference, Fremont, Neb., June 6-7. During the latter part of August, Prof. Heisy will also deliver two series of lectures on 'The Teaching Church' and 'Religious Psychology of Adolescence' at Hartwick, N.

WHAT THE FUTURE HAS IN STORE.

"A combination of courses in the Departments of Religious Education, Bible, Psychology, Philosophy, Sociology, and Education should enable us to prepare courses of study covering one year, two years and four years, specifically adapted for the training of young men and young women who expect to give themselves the whole time or part time service of the Church in the field of Religious Education, Sunday School Work, or work among young people.

"In connection with the development of this project, it will probably be found possible to conduct a short summer school in which instruction is given for a period of three or four weeks in both theoretical and practical courses to young people of the congregations who are interested in securing more adequate preparation for work in their local parishes.

"The pastors show an enthusiastic interest in this proposal and it is believed that the college will be able to develop here a definite field of service for the local congregations which will be well worth while. Many of our congregations are beginning to realize the desirability of the employment of a Director of Religious Education to have general charge of the Sun-

School and of the young people's work in general.

"The demand for trained workers in this field at the present time is far beyond the supply. The pastor of one of our large Lutheran Churches has stated that he spent more than one year in the effort to find a Lutheran young man with training adequate for the needs of such a position. No candidate could be found. One of the results of the establishment of the School of Religion proposed would be the definite preparation of young men and young women for this kind of work.

"The field of the pastor's assistant and Church Secretary also needs to be considered. Many of our larger congregations are already employing young men and young women in this capacity and would welcome applications from persons with a college training and with specific education along the lines indicated above. There is also to be considered the rapid spread of the whole Religious Education Movement and the establishment of community schools of Religious Education in connection with or apart from the the Public Schools.

"It is possible that a further field of usefulness may be secured for the new school by including in the curriculum special courses intended to prepare young men for the work of Boy Scout Secretaries, Y. M. C. A. Secretaries, etc.

"An interesting work which would also deserve special consideration would be that of the specific preparation of young men and young women for work along the lines of Social Service.

"I recommend that the Board give the project its official approval and place in the hands of a special committee the task of working out the details of the plan."

The above recommendations of President Tulloss were adopted by the College Board and are being carried into execution. For further details write Pres. R. E. Tulloss, Springfield, Ohio.

Life Service Conference.

In the May issue of the Review we reported the announcement of a Life Service Conference to be held by the York, Pa., District. Below we report an account of this Conference.

"Our Life Service Conference was held in Christ Lutheran Church, York, Pa., on March 24, 1924. Our President, Lester F. Bahn was in charge. We used the Life Service Program published by our United Lutheran Church, which was secured from the Educational Secretary, Rev. C. S. Bauslin, D.D., Harrisburg, Pa. This program is certainly well gotten up and should be used by our Lutheran Churches. Special music was furnished by a mixed quartet from Christ Lutheran Church, vocal solos by Mrs. Gertrude Fogle and a reading by Miss Florence Smith. The address of the evening was delivered by Prof. S. W. Stouffer, Hanover, Pa. We feel that this message will help us always to keep before us this Life Service Work in our Young People's Organizations. As this was the first Life Service Conference we hope that it will lead up to a permanent Life Service Committee and an annual Life Service Conference."

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YOUTH

Youth is not a time of life, it is a state of mind. It is not a matter of ripe cheeks and supple knees; it is a temper of the will, a quality of the imagination, a vigor of emotion. It is a freshness of the deep springs of life. Youth means temperamental predominance of courage over timidity, the appetite of adventure over the life of ease. This often exists in one of fifty, rather than one of twenty.

Worry, doubt, self-distrust, fear and despair—all these are the long, long years that bow the hearts and turn the springing spirit back to dust.

"You are young as your faith, as old as your doubt. As young as your self-confidence, as old as your despair."

In the mental plane of your heart is an evergreen tree; its name is Love. As long as it flourishes you are young, when it dies you are old. In the central place of your heart is a wireless station. As long as it receives messages of beauty, hope, cheer, grandeur, courage and power, from the earth, from men and from the Infinite so long you are young. When the wires are down and all the central places of your heart are covered with snows of cynicism and the ices of pessimism, then you are grown old—even at twenty.—*Exchange.*

—❧—

CURIOUS BIBLE FACTS

The Old Testament ends with a "curse," the New, with a blessing. How befitting, since one embodies law and the other reveals grace. The middle verse of the Bible is Psalm cxvi:8; the longest verse, Esther viii:9; the shortest, John xi:35. In Psalm cvii four verses are alike; each verse in Psalm cxxxvi ends alike. Somewhere in the Bible, and usually but once, may be found an exhaustive treatment of all subjects that most closely concerns man's welfare and happiness. Acts xxvi is the finest chapter to read. The most beautiful is Psalm xxxiv. The five most inspiring promises are John xiv:2, xiv:23, John vi:37, Matthew xi:28, and Psalm xxxvii:4. Isaiah ix:1 is the verse for the new convert. All who boast of their perfectness should learn Matthew vi.

Methods

INSTITUTE STUNT NIGHT

(Epworth Herald)

INSTITUTE STUNT NIGHT has had a big place in Institute life. It is sometimes pretty crude, and sometimes its crudities must be blamed on people who know a good deal better.

Stunt Night has had its large and important values. It has made for comradeship. It has given the shyest a chance of escape from shyness. It has lifted many an Institute safely over the mid-week "sag." It has been a safety-valve, a democratizing influence, an outlet for unsuspected talent, and all that sort of thing.

After these years of pure burlesque, of rollicking unreason, can't we have a Stunt Night this year just as refreshing, just as recreational, and yet mix with it a dash of intelligence?

At least it can do no harm to make the suggestions which follow. In one or another of them may be a hint that will send some Institute leader's mind off on a new trail. And that will be all to the good.

* * *

Stunt Night at the Institute can show it to us, by making it human, by showing it close up, and by bringing the essential drama of it to the surface.

Suppose we take a few of the great subjects on which young Christians should have intelligence and convictions, and which have Stunt Night possibilities.

Of course, we can't go into details here. But that's not necessary. Over and over again, at an Institute, a group has come to some member of the faculty and said, "We've got plenty of talent, but we need an idea. Just give us an idea for a stunt, and we'll work it out for ourselves."

These, then, are merely hints of ideas, suggestions of possibilities, sign posts which may direct to your own treasure-stores.

Their working out is up to the Institute groups themselves. Many things must combine to produce the perfected performance. Costume resources must be studied, and the composition of the group, and stage facilities, and so on. But Stunt Night has never yet found an Institute crowd which admitted that it lacked the intelligence to ta a hint. These are such hints, that's all.

* * *

Here's immigration. You can make se eral noble stunts out of that subject.

Ellis Island is one possibility. Get Robe Haven Schauffler's poem, "Scum o' t Earth." One person, out of the audienc line of vision, is to read it, and a little gro to be the "scum of the earth," one after t other as the poet singles them out. It h been done, and with vast impressiveness.

Another immigration stunt could be "Congress of Adopted Americans." Let e nationality be represented by someone in least a guess at the appropriate costu Each one is to give, wittily, solemnly, sati cally, or even ironically, three statemen (a) His reason for coming to America; (the contribution he has made to Americ life; and (c) the welcome America has tended to him.

Or it could be a series of stump speech each speaker assuming some distinct character, and telling why one people sh be more welcome to America than anot

* * *

Here's Child Labor. This, too, has ma possibilities. One is a congressional he ing on the Child Labor Amendment. T characters could be congressmen, mill ow ers, coal mine owners, canners, teache poor but careful parents, poor and shiftl parents, and, last, *of course*, children.

There is plenty of room in this presen tion for much play of wit, pathos, sco sarcasm, denunciation, caution, and despa

Or Child Labor could be shown in a se of tableaux—mills busy, schools neglect playgrounds deserted, fields as places toil instead of play.

* * *

Prohibition cannot be ignored, certain Its possibilities range from "The Priv Bootlegger" to a display in pantomime the benefits of Prohibition to stores, bar churches, schools, homes, and nation.

The enforcement of Prohibition le itself to dramatic action. It also has ch acter possibilities; such as the lawma who votes with the drys and drinks with

wets, the moonshiner, the corrupt official, the honest official, the indifferent citizen, the rich "scofflaw" who cries out against agitators and Bolsheviks, the preacher who cannot be silenced, the fearless governor, the official with wet opinions who yet believes in enforcing the law as it stands; and so on.

* * *

"War and Peace" will have a place on such a Stunt Night program.

This is a theme which invites personification. The causes of war, represented by Ignorance, Hate, Envy, Arrogance, Propaganda, Prejudice, Stupidity, Tariffs, Armaments, Bigotry. The cures for war, represented by Justice, Understanding, Brotherhood, Truth, Cooperation, Education, Commerce, Religion.

Or the stunt might be an arraignment of war at the bar of public opinion, with witnesses called to testify to war's benefits and evils.

* * *

The Race Question is peculiarly adapted to a relatively impromptu program. It must be presented without prejudice, and perhaps one of the best ways of doing this is to let each race come forward by a representative and say what it has contributed to the common good.

Another effective method is to gather a group of native white Americans about Columbia, or Uncle Sam. After a brief speech by that lady, or that gentleman, accepting the position of umpire, each one of the group is asked to answer this question: "If you were a Negro (also Hindu and Chinese and Japanese and Mexican and Jew and Indian), what would you say to me, representing America, in behalf of your race?"

* * *

Capital and Labor is another subject well worth including in the program. One method of treatment is the historical; illustrating, first, the period when every man did everything for himself, and then the rise of the system of barter, the apprentice system of the small industries, the coming of the age of factories, with their division of labor, and their standardizing of industry. The advantages and drawbacks of each may be shown, either in pantomime or dialogue.

An effective variation on the "Put Yourself in His Place" idea is to assign characters in pairs; banker and borrower, farmer and hired man, landlord and tenant, brakeman and railway superintendent, mill hand and mill owner, and so on. Half way through the stunt, make the characters of each pair change places with one another. Your performers will prove, probably to the huge enjoyment of the audience, that it does make a difference whose ox is gored.

The question of Illiteracy is more urgent than some of us have been willing to admit. Get it into the thought of your Institute by putting on a session of a "moonlight school," or by an Intelligence Test.

The magazine *Time* has put this second idea into radio programs. The announcer tells each listener to have pencil and paper ready. Then he asks a question to which any intelligent person should be able to give the answer. He pauses for thirty seconds. If the listener writes the answer during the pause he wins. If he cannot do it before the announcer gives the answer, *he* wins.

This can be varied to suit local conditions, and the whole audience may be taken into the game. Vary it by asking now and then a question whose answer only the questioner knows, or a question which everybody can answer with a shout, or a question which has several correct answers.

* * *

And be sure to have a good time with the Indifferent Voter, male and female. The scenes may include primary day, election day, inauguration day, the day of new taxes or undesired laws or official misconduct. Put Mr., Mrs., and Miss Indifferent Voter into each of these scenes, and show how the I. V. family is responsible for bad laws, needless taxation, poor schools, impassable roads, corrupt politics, and incompetent public servants.

* * *

Don't you think, O Instituter, that there's something in this proposal to add to your stunt three things, namely: intelligence, and imagination, and purpose?

CONCERNING MAH JONG

The National Christian Council of China has written an open letter to the Federal Council of Churches in America deploring the extent to which the craze for playing Mah-Jong, the Chinese gambling game, has spread over America and England. Because of its disastrous effects in many portions of China, the law prohibits its being played in public. Chinese Christians are expelled from their churches for playing the game.

It is stated that the fascination of the game is in the possibility of winning back in a single hand everything lost during the game. In China many small merchants have lost their entire business in a few weeks of Mah-Jong playing, and have turned to banditry and robbing.

A religious survey of the 68th Congress reveals the fact that there are 2 Lutherans in the Senate and 12 in the House.

The Social Meeting

Even Life Service can be worked into our socials.

An "American Beauty" Luncheon.

A leader with a vision wanted to enlist the young girls.

She invited them to her home for a luncheon.

They came, unsuspecting that her aim was to enlist them in the work of the Church.

There was a perfectly appointed table, the finest silver, the best china, beautiful linen, not a hint of the purpose of the meeting.

But at each place as a place card there was a beautiful American Beauty Rose, and tied to the stem of each was the leaflet "A Cluster of American Beauty Roses" (obtainable from the Women's Missionary Society, 723 Muhlenberg Bldg., Philadelphia).

There was a special guest, a tactful leader, and she at the close of the luncheon, when called on for a few words, in a very gracious way told the story of that leaflet—the story of a young girl who refused all calls to help in the work of the Church, until a bunch of roses which she wanted badly was sent to her only after they were withered and dead with the message—would she wait until she was old and worn until the beauty of her young life, its zeal and enthusiasm was spent, to render service to the Lord—and how this awakened her to a sense of her duty.

This leader made a plea for the investment of these girls' lives in the Church and its work, and from that luncheon came an enlistment for definite work on the part of each girl.

Try this in your League.

Special groups of girls in the League can be invited, and personal pleas made.

A Birthday Party.

You say—do birthdays and parties and church work belong together?

Yes, they do.

This meeting was for the Juniors—the Junior League was three years old—but we all have birthdays—and it can easily be adapted to the Senior League.

Tiny pink bags were given out inviting to a "Pink Birthday Tea," and asking each one to bring as many pennies as they were years old.

A long table was set up in the social room a tiny cup and saucer and plate at each three large cakes iced in pink, with three pink candles in each graced the table.

As favors, a lollypop doll gaily dressed in pink crepe paper was at each plate.

The "ahs" and "ohs" that went up as the little guests caught sight of the table repaid the Committee for their work.

The girls had been asked to wear pink ribbons and sashes, and an epidemic of pink bows prevailed.

The boys were content with pink rosettes in their buttonholes—though the nine-year-old Treasurer graced the occasion with a pink carnation almost as large as himself.

There was a program—recitations by the tiniest members, speeches from the Junior officers, greetings from the pastor and the Junior superintendent, a violin solo by one of the Juniors, several piano solos, and finally a missionary exercise by the older Juniors in costume.

The whole party ended by the serving of cocoa, the cutting of the birthday cakes and the playing of games.

Successful! Yes, indeed!

Plan a Birthday Party for your League. June is a good month.

Plan a simple program of music and one educational feature, have simple refreshments.

And your Birthday Party will be a success.

A "Bride" Meeting.

In one Church there was a group of young girls who wished to present mission in an interesting way to the whole congregation.

They therefore arranged an exercise "The Brides of Many Lands."

The young girls were in costume, there was the child wife of India, the girl wives of the harems, the little Japanese picture brides, the Chinese wives, the little Hindu widow.

(*Continued on page* 26)

General Secretary's Letter

DEAR LUTHER LEAGUERS:

The convention and institute season is here. Last month, in our letter, we made some observations relative to programs and printed an article from the *Epworth Herald* —"Convention Courtesies." This month in the Methods Department, we are printing an article from the same magazine—"Stunt Night"—which is well worth reading and practising.

Permit me to suggest to program committees that programs be printed several months in advance and sent out for advertising purposes. Print the street location of the convention church on the cover page for the sake of delegates from other cities. Do not put things in the program just because you can. If they do not have a place there, leave them out. Musical numbers, as a rule, are an interference, rather than a help, in business and discussion sessions. Do not arrange programs big end first. Work toward a fitting climax. Feature the three-fold objective of the Luther League. Use the official force where possible. Remember that we have Intermediate and Junior Departments. If possible use the pageant —"The Reply of Youth," which the Board of Education is issuing from its office, 213 Evangelical Building, Harrisburg, Pa. Use laymen for speeches if at all possible.

When summer comes there also comes a temptation to disband meetings. Why? We go to business, movies and other places just the same. Why not have out of door meetings and combine the social with the devotional?

This is Graduation Month and many of our Leaguers will be leaving school to engage in life work. Please read very carefully, thoroughly and prayerfully the Life Service Department.

Mr. Chester Alexander has been selected as the representative of the Young People's Societies to visit the Near East.

When all the nations of the world were being urged to observe Golden Rule Sunday by eating a plain dinner, contributing the difference between the cost of that and the usual Sunday dinner, to buy food for the orphans of the Near East, American young people were given a special opportunity in promoting the observance of the day. All Young People's Societies were asked to secure as large a number of Golden Rule Dinner pledges as possible, and in order to stimulate effort and initiative, friends of the Near East Relief offered a prize of a free trip to Palestine to some member of the societies of that city or town which secured the largest results.

The Golden Rule Committee of Young People's Societies awarded the prize to the Societies of Chester, South Carolina, in recognition, not only of the number of Golden Rule Dinner pledges secured, but because of the efficient way in which the campaign had been handled. The local committee had secured from the Governor of the State and from the Mayor of the city proclamations urging the observance of the day. They had handled their publicity through the newspapers, they had prepared posters for window displays, and they had made house to house canvasses, not only throughout their own city, but throughout the entire county.

When the award was made to the Societies of Chester, the Young People's organizations then selected the member of their own group to take advantage of the trip to Palestine, and the choice fell upon Mr. Alexander, of the Christian Endeavor Society of the Presbyterian Church, who is now a student in Union Theological Seminary, Richmond, Va.

Mr. Alexander will take this trip as a guest of the Near East Relief. It will not be primarily a pleasure trip, although it is a trip to the land where Jesus lived and taught and did His mighty works, and to the countries traversed by Paul on his missionary journeys. But the visitor will see not only the hills and valleys, the cities and villages that are sacred because of their association, but also the scenes of want in these lands. He will visit the refugee camps and the orphanages. And after he has seen them perhaps the welfare of those Christian children who are today in want will mean more to him than his visit to the birthplace of the Christ Child.

HARRY HODGES, Editor. Philadelphia, Pa. Send all articles, communications and news items to 707 Muhlenberg Bldg., Philadelphia, Pa.

Luther League Review

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A MESSAGE TO PARENTS

A few days ago four men were sentenced to die in the electric chair as convicted murderers. One of them was 21 years old, two of them 23, and one was 28. Two of these young men are brothers.

The judge after sentencing them said that 12 years' experience on the bench has shown him that 80 per cent. of criminals were less than 25 years of age. How can such things be in a country where conditions are so favorable as ours?

In no other country are children so well cared for. The homes in which they are brought up, even among the comparatively poor, have comforts and luxuries unknown to the children of many other lands. They are well clothed and well fed, while millions are spent on their schooling. Parents generally throughout the country withhold no good things within their reach, sometimes even at great personal sacrifice.

What is needful to correct conditions apparently so favorable, and yet so defective as to produce a criminal class, 80 per cent. of which are hardly out of their 'teens? Various solutions have been proposed by those interested in improving our citizenship, none of which seems more hopeful of good results than Bible reading. When the Bible was more generally read in the homes in the early days of our country, the conditions we now deplore did not exist, even though the children had not so many other advantages.

It is well to recall at this time the wise words of President John Quincy Adams who said, "So great is my veneration for the Bible that the earlier my children begin to read it the more confident will be my hope that they will prove useful citizens of their country and respectable members of society."

A better type of citizen will exist in the next decade if the Bible is restored to the children of today. For obvious reasons, the public schools cannot be expected to undertake adequate Bible instruction. The Sunday Schools of the country are already doing much excellent work, but more can hardly be expected from the one hour a week they have at their disposal. As long as we provide the child with 25 hours a week of instruction that fits him to make a living and give him but a part of one hour a week of instruction that fits him to make a life, better results cannot be hoped for.

There is but one other place where the child may and should be taught to know the Bible, that is, the home. Faced by the ugly facts that are revealed in the columns of the daily press, it is clearly the duty of the Christian parents of America to begin at once—Today is not too early—to restore the Bible to its rightful place in the home.

Each member of the family, young and old, should have a Bible of his own just as they have other personal belongings which are not shared by others. A definite time each day should be devoted to Bible reading. Perhaps some children will not like this, but they do not like to go to school sometimes and yet we insist on their doing so for their own good. Some day the child who must read the Bible somewhat unwillingly will thank the one who insisted that it be done.

As nothing works so effectively as a good example, it is essential also that the child see his parents devoting a part of each day to the reading of the Bible. What we have suggested is something that all have it in their power to do. Christian parents certainly cannot wish to evade their responsibilities nor delegate to others a task vitally important and so essentially connected with the home.

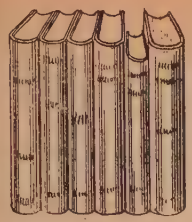
Wherever the good old custom of family Bible reading has been discontinued, we suggest that it be revived. If there are not enough Bibles in the home so that each may have one of his own, let suitable provision be made. There is a styles available today to suit every age and every requirement.

Note the daily Bible readings suggested in our Educational Department.

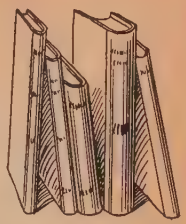
—

SUNDAY SCHOOL COMMITTEES

It is a good plan to have a committee of Luther League members in each Sunday school class of Luther League age, as a membership committee for that class. Scholars of the classes can do much to get fellow scholars interested in and to attend the Luther League. Try it.



Educational Department



DAILY BIBLE READINGS.

THE PRAYER BEFORE THE READING.

"Blessed Lord, who has caused all Holy Scriptures to be written for our learning: grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that by patience and comfort of Thy Holy Word we may embrace and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour, Jesus Christ. Amen."

THE PRAYER AFTER THE READING.

"Almighty and everlasting God, Who of Thy great mercy in Jesus Christ, Thy Son, dost grant us forgiveness of sin, and all things pertaining to life and godliness: grant us, we beseech Thee, Thy Holy Spirit, that He may so rule our hearts that we, being ever mindful of Thy fatherly mercy, may strive to mortify the flesh and overcome the world; and serving Thee in holiness and pureness of living, may give Thee continued thanks for Thy goodness through Jesus Christ, Thy Son, our Lord. Amen."

—

READING THE BOOKS OF THE LAW DURING THE YEAR

Sunday, June 1.—The Furnishings of the Tabernacle. Ex. 37:1:29.

Monday, June 2.—The Furnishings of the Tabernacle. Ex. 38:1-20.

Tuesday, June 3.—Sum of the People's Offerings. Ex. 38:21-31.

Wednesday, June 4.—The Holy Garments. Ex. 39:1-21.

Thursday, June 5.—The Holy Garments. Ex. 39:22-32.

Friday, June 6.—All Approved by Moses. Ex. 39:33-43.

Saturday, June 7.—Rearing of the Tabernacle. Ex. 40:1-16.

Sunday, June 8.—The Placing of the Furnishings. Ex. 40:17-33.

Monday, June 9.—A Cloud Covers the Tent. Ex. 40:34-38.

Tuesday, June 10.—The Burnt Offerings. Lev. 1:1-17.

Wednesday, June 11.—The Meat Offering. Lev. 2:1-16.

Thursday, June 12.—The Peace Offerings. Lev. 3:1-17.

Friday, June 13.—The Sin Offering for the Priest and Congregation. Lev. 4:1-21.

Saturday, June 14.—The Sin Offering for the Ruler and the People. Lev. 4:22-35.

Sunday, June 15.—The Sins of the People. Lev. 5:1-19.

Monday, June 16.—Laws of Burnt Offerings. Lev. 6:1-13.

Tuesday, June 17.—Consecration of a Priest. Lev. 6:14-30.

Wednesday, June 18.—Laws of Trespass Offerings. Lev. 7:1-21.

Thursday, June 19.—Fat and Blood Forbidden. Lev. 7:22-38.

Friday, June 20.—Consecration of Aaron and His Sons. Lev. 8:1-13.

Saturday, June 21.—Their Offerings. Lev. 8:14-21.

Sunday, June 22.—Time and Place of Consecration. Lev. 8:22-36.

Monday, June 23.—Aaron's Offering for Himself and the People. Lev. 9:1-24.

Tuesday, June 24.—Nadab and Abihu are Burnt with Fire. Lev. 10:1-11.

Wednesday, June 25.—Laws of Eating Holy Things. Lev. 10:12-20.

Thursday, June 26.—Beasts that May be Eaten. Lev. 11:1-12.

Friday, June 27.—Beasts that May be Eaten. Lev. 11:13-28.

Saturday, June 28.—Beasts that May be Eaten. Lev. 11:29-47.

Sunday, June 29.—Purification after Childbirth. Lev. 12:1-8.

Monday, June 30.—Laws Concerning Leprosy. Lev. 13:1-17.

THIRD SUNDAY AFTER TRINITY.

July 6, 1924.

7. HOW JESUS TREATED FRIENDS IN HIS STEPS:

John15:13-15.

DAILY BIBLE READINGS.

Monday—John 2:1-11.
Tuesday—Mark 10:35-40.
Wednesday—Luke 7:36-50.
Thursday—John 18:3-9.
Friday—John 13:1-30.
Saturday—John 19:25-27.

HINTS FOR LEADERS.

The following hymns are suitable, "Close to Thee," "Ye Servants of the Lord" and "I Will Leave My Jesus Never." Use "What a Friend We Have in Jesus" as a solo.

Discuss some such subjects, "College Chums," "High School Chums," "What a Real Good Friend Means to Me," "The Work of a Friendly Church" and "How Should I Treat the Negro, Italian, Greek, etc."

In order to have a large attendance get all the members to bring their friends. All of them have friends outside of the League. Show the friendly spirit by speaking to everyone present at the meeting. Don't be afraid to go over half way. Give a few minutes of the program time for friendly greetings.

Poems and short articles in Church periodicals are plentiful. Use them.

TOPICS.

Christ came into the world to establish a new order. Old ideas and conceptions of relationships were changed. His followers soon beheld a vision of a new world. They began to look for the good in their fellowmen rather than their faults. Where the Christian era has been established in its true meaning, there is a sincere consideration for the best in every life. The unChristlike acts within the fold of the Church of God are what give the unbelievers their chances to criticize the work of Christians the world over.

The old order stressed national, color and family lines. Duties extended to a certain boundary or ban. The remainder of the world was considered enemies. Very few opportunities were given to break down the barrier. These conditions were in the forefront when Jesus appeared in the world as a great teacher with different ideals. The "eye for an eye" law under the hand of Christ became "pray for those that hate you." The established order given by Christ is nominally recognized by most every civilized nation on the earth. However the practice of that spirit often is hardly recognizable as an indistinct copy of the original.

The disciples thought of Jesus as their master. They constantly followed His leadership. They would willingly have been His servants, but Christ treated them as well as spoke of them as His friends. He said, "Ye are my friends if ye do whatsoever I command you." His mind and heart were open to His disciples. They were told all the secrets that were to be unfolded in the coming days of the Saviour's life. It is true, they did not understand all that was revealed to them. Christ always gave them more than they ever understood until after the events were fulfilled. He would have taught them all if they had been able to grasp it. The Saviour withheld nothing from those He loved that He knew would be for their good.

The future welfare of His disciples was always a burden on His heart. He knew what they would have to face in the world after He would leave them. They would be required to face many hardships. It was the Saviour's desire to have them well prepared for it all. His teaching, training and constant advice were so given that His followers might meet issues in the new life with confidence and courage.

The spirit that was manifested by Christ toward His disciples in a particular way was in general revealed for the world. His love for the humanity caused Him to select those who would carry on His work after He would leave the world. His revelations and interests in His present disciples parallel what He did for the first of His number. He gave His life for the world (John 3:16). He did so because He wanted all the world to be friendly toward Him as well as to themselves. He makes no distinction as to color, race, nation or generation. His life was given that all might be His friends.

The Church ought to be friendly if it represents the cause of Christ. It is not of the Christlike order if it is not expressive of this one principle of its Leader. The League should manifest Christ by its friendliness to those who are not of, for, and in the Church of God.

FOURTH SUNDAY AFTER TRINITY.

July 13, 1924.

ABOLISH WAR? WHY? HOW?

Isaiah 2:1-4.

DAILY BIBLE READINGS.

Monday—Matt. 5:38-48.
Tuesday—Matt. 22:34-40.
Wednesday—Matt. 26:47-56.
Thursday—James 4:1-10.
Friday—Col. 3:5-17.
Saturday—2 Cor. 10:3-5; Romans 12:14-31.

HINTS FOR LEADERS.

An account of some of the events of the late war by a veteran will be a good way to begin this meeting. If there is a prominent soldier in your vicinity secure him for one of the speakers on the program. Let it be known that he will be at the service.

Discuss the possibilities of peace. The basis for this discussion can be the different proposed peace plans. Books on this subject can be gotten from libraries.

Sing such hymns as "Onward, Christian Soldiers." Have the story of this hymn told. It can be found in Hunton's "Favorite Hymns,' page 199.

In the *Literary Digest* for April 26, 1924, page 32, there is an article on "Pacifism vs. Preparedness," which you may like to have presented.

Include in this program several patriotic poems and stories.

TOPIC.

All the Nations of the Earth still feel the effects of the World War. The millions of lives and dollars that were sacrificed in the cause can never be replaced. Generations to come will be paying the costs of the ravages. The devastation that follows in the path of war is a disgrace to civilized nations that join in the fight. There was a time when the glory won in the human struggle for supremacy was heralded as a most noble deed but that day is past.

The world has been a long time learning the lesson taught by the Saviour concerning treatment of enemies. Nations have not been Christian in that they have not attempted to live more closely to the ideals of the Bible. Leaders have been afraid to assert the better principles that arise in their hearts at times of great National stress. Many of them feared the opinion of the mob more than the direction of the conscience. The world is sick of bloodshed and ravages but it has not fully decided to give up that method of punishing its enemies.

Civilization has made an advance toward perpetual peace. It is only through the Church people of the world that it will stand. Christian ideals alone will reach the goal of abolishing war. The spirit of the Saviour must be practiced as much as it is confessed before there is a possibility of doing entirely away with national conflicts.

Why?

War should be abolished because it is contrary to the principles of the God we serve. He says that vengeance is His and He will repay. The Saviour who came into the world to set our way of living aright taught and lived contrary to the ideals of conquest.

War is wanton destruction. Usually those who are the cause of the fight do not have to pay the price. Many innocent lives are sacrificed. Homes are devastated. Forests are destroyed. Often more hatred is engendered than existed before. The victors do not always win. The price of the war is paid by those who are left.

How?

It is not to be understood that a Nation should go unarmed and permit others to trample them under foot. Christ did not preach such a cowardice. The Bible clearly teaches that a nation as well as a man has a right to defend itself. The aggressor is the offender. There will be war as long as men harbor hatred, deceit, anger and jealousy in their hearts. Nations will fight as long as there are leaders who feel the influence of the devil upon them.

The only logical way to abolish war is to instill into the hearts of the citizens of all nations the message of Jesus Christ. Sincere citizens of the Kingdom of God will be just as true to their native land on this earth. The regenerated life will do all that it can to establish peace on this earth.

When the hearts of mankind feel the influence of the Man of Galilee and permit His law to be theirs then and then alone will there be peace in this world that will be lasting. Pray for that day to be hastened.

FIFTH SUNDAY AFTER TRINITY.

July 20, 1924.

BEING A GOOD NEIGHBOR

Luke 10:30-37.

DAILY BIBLE READINGS.

HINTS FOR LEADERS.

Monday—Exodus 20:16-17.
Tuesday—Exodus 22.
Wednesday—Psalm 15.
Thursday—Romans 13:8-1
Friday—James 2.
Saturday—Mark 6:1-6.

There are other kinds of neighbors than people. Have some tell about the bird, animal or insect neighbors. There ought to be some one interested in these things. A good animal story will fit in here beautifully.

Have several members visit alone or together some strangers in the town, city or community and tell their experience as a part of the program. Have the purpose of the visit to invite the strangers to the Church.

Plenty of material can be found in the book, "Serving the Neighborhood," by Ralph A. Felton, a mission study book of several years ago.

Inner Mission stories or pageants will bring out the lesson in this program with force. You can get such material from some member of the Women's Missionary Society of your congregation.

Use hymns under the heading of "Following Christ."

TOPICS.

Folks live all about us. It is the most natural thing to be friendly with them. The human race lives together because it is a part of the Creator's plan for its development. There are hermits in all ages

and among every people but they are the exceptions rather than the order. Being neighborly is fulfilling half of the moral law. The scope of that law is much broader than most Christians are willing to admit. God's purpose in the commandments was revealed by the light of His only Son who lived them for us.

Much has been said and written about being a good neighbor. Very little has been done to put the oral and written advice into effect. The limits that are circumscribing the average conception of the neighborhood are destructive to the true meaning of God's plan for the relationships of His children on this earth.

Among Ourselves.

We are neighbors in the pews as well as on the streets. The Church is one great big organization where the best of spirit should exist between its members. Often there is more distance between two members of a society in the Church than there actually exists between the Church and some foreign mission point. Our feelings are the expressions of our friendliness. If we are not kind and generous we are not neighborly. It is necessary for some folks to go over half the way to create the best spirit among their own kindred or fellow workers in a congregation. The real Christian forgives, forgets, and loves much. A good neighbor is just a good Christian.

In the Community.

The neighborhood extends much farther than those in which you have a personal interest. Over the high board fence there are many strange people and conditions. Perhaps the fence was put there to keep out of view some of the filth and poverty adjoining. A real Christian never builds a fence to hide those on the outside.

The community is not one whit better than the worst person living with in its bounds. As a citizen of that section of the city or town you have an obligation as well as an opportunity in every downtrodden life. The neighborhood is what you help to make it and how you aid in its keeping. The Christlike act is not to drive out the unfortunates and shirk a duty brought to your attention, but rather to help them in every way possible.

In the World.

The entire world is a great big neighborhood. What is done in America is known all over the world before twenty-four hours have passed. The influenza that began in Russia several years ago plagued the entire world. A thought spoken in Japan effects the life in Europe. The Missionary activities in the Orient are binding the entire earth into a closer union.

America has shown her neighborly spirit a number of times during the past few ye by her acts of kindness. Her ships la with food for the unfortunate have b expressions of America's heart. Those a have done more to bring the nations neighborly feelings than any thing o The spirit of love is the chief requisite fo good neighbor, be it a nation or an in vidual.

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SIXTH SUNDAY AFTER TRINITY.
July 27, 1924.

SPANISH SPEAKING PEOPLE IN AMERICA

Acts 17:22-31.
Rev. J. S. Kleckner.

DAILY BIBLE READINGS.

Monday—Luke 3:10-14.
Tuesday—Luke 4:16-30.
Wednesday—Mark 7:24-29
Thursday—Mark 2:1-11.
Friday—Luke 3:10-14.
Saturday—Luke 13:22-30.

This is not a problem which directly c fronts our entire Church, for these pe are found in large numbers only in Southwest and in a limited number of dustrial centers. But any challenge t confronts even a small portion of Church is of interest to us all.

It is estimated that there are a mil and a half Mexicans and Spanish-Am cans in the United States. The r "Spanish-American" is used to disting the older group of United States citizen Mexican origin who are American by b and form an important part of the pe nent population of the Southwestern der States, notably New Mexico. "Mexicans" we understand the more re influx of citizens of our neighbor repu mostly of the "day-labor" class.

Both groups are, like all Latin Ameri peoples, Roman Catholic in religion. very many of them are only nomin Christian.

The recent migrants come seeking m tolerable economic conditions, and not cause they have any great love for Am can traditions and institutions. They for the most part suspicious of any gram of Americanization. They are g erally considered good unskilled work and many thousands are employed in vesting crops, in railroad construction maintenance of way, in road building, in sheep and cattle herding.

They have for the most part a low sta ard of living. Their environment is g erally unsanitary. The death-rate am Mexican babies in Los Angeles is t times the average for the entire city.

Moreover, they come of a proud r and their resentment at the "Superiority

(*Continued on page* 26)

Intermediate Department

INTERMEDIATE NEWS ITEMS

Intermediate Luther League Church of The Advent, New York City.—This Intermediate League is just one year old. Its report for the year 1923 shows much good work done. There are 16 members. Its object is to promote the friendship of the boys and girls of the church and community, to teach them to apply Christian principles in all they do, and to prepare them for promotion into the Senior League. During the year 21 devotional, 7 business and social meetings were held. The Intermediate League entertained the confirmation class at a reception. Fruit and jellies were distributed regularly to some old folks. A large percentage of the members attended the District conventions, and one hundred per cent. took part in the pageant "The Striking of America's Hour." The members also rendered much valuable assistance to the deaconess in her parish duties. Ten dollars was contributed to the Japan Seminary Fund, five dollars to a Clean Up Campaign, and five dollars expended in fruit, etc., for the sick. The Intermediate Merit System is being used.

First Intermediate Luther League of Findlay, Ohio.—This group of Intermediates gave the entire amount in their treasury, $3.60, to the American Bible Society for the reestablishment of the destroyed Japanese Bible press, lost in the earthquake. They have no dues, but a free will offering at each meeting. Regular devotional meetings are held every Sunday evening. At one of the recent meetings every one present but one responded with sentence prayers. A business and social meeting is held every two months.

Registration.

Is your Intermediate League registered? Register at once.

The Intermediate.

What are you doing for the Intermediate in your Church? The boy and girl of from twelve to sixteen needs you and the Church, and the Church needs them. They will soon be Senior Leaguers.

We have just passed through "Boys' Week" again. As we stood on the corner in one of our large cities and viewed a parade of hundreds and hundreds of the boys of the high and junior high schools, with their bands, and their school colors, their yells, their basketball and baseball teams, their demonstrations of their various classes, and saw their enthusiasm, the loyalty and high spirit which they exhibited, we were more than ever impressed with the possibilities which lie in the boy of Intermediate age.

During Boys' Week the community gave things into their hands. For one hour they held the reins of the city government, filling all the offices and learning through an object lesson the first principles of civics, and law and order.

The schools during this week also honored the boy. In many places the classrooms were in charge of some of the boys at a stated period during the week, and in many high schools the assembly exercises were under their direction.

Nor was the Church lacking in her endeavors. Here is what one Conference did under direction of the Boys' Work Committee, to turn the boys' thoughts into the channels of things spiritual during this week:

The Third Annual Boys' Conference of the Norristown Conference was held Friday, May 2, in old historic Trappe Church. The following program was rendered:

Devotional Period—Rev. C. C. Snyder, Centre Square, Pa.
Greetings by the pastor.
Appointment of a chairman and secretary.
Papers: "How Can I Live as a Christian During the Week Days?" by a boy from Emmanuel, Souderton, and one from Trinity, Lansdale.
General Discussion.
Ten Minute Summary—Rev. E. Hoh, Pottstown.
Musical Number—Boy from St. John's, Spring City.
Papers—"What Makes a Real Christian," by a boy from St. Andrew's, S. Perkasie, and one from St. Peter's, North Wales.
Discussion.

Ten Minute Summary—By E. H. Gerlach, Doylestown.
Musical Number—Boy from Augustus, Trappe.
Announcements.
Luncheon Period.
Address—"Camp E. C. Miller."
Address—"Historic Lutheranism at Trappe," Rev. W. O. Fegely.

EVENING SESSION.

Hymn, Prayer.
Papers—"What Should a Boy Do in Church on the Lord's Day?" by a boy from St. Paul's, Red Hill, and one from Transfiguration, Pottstown.
Discussion.
Ten Minute Summary—Prof. L. Waidelich.
Offering.
Musical Number—Boy from Royersford.
Papers—"What Shall Be My Attitude Towards My Life Work?" by a boy from Trinity Church, Norristown, and one from Emmanuel, Pottstown.
Discussion.
Ten Minute Summary—By Rev. N. E. Miller, Phoenixville.
Recommendations.
Hymn, Adjournment.

And the girls will not be forgotten, either, for there is promise that there shall be a "Girls' Week" also!

Should this not turn our thoughts toward work for these Intermediates in the Church? Should we not plan for the organization of Boys' Leagues and of Girls' Leagues, and therein train them along the four-fold program which we have for them? Who will be responsible in your Church? *Is* there an Intermediate League in *your* Church?

THE JULY TOPICS

July is outdoor time. The Topics are all based on out-door life. If possible take your Intermediates camping. More can be accomplished in a week of camp than a year of regular work.

There is special help for these Summer Topics. A pamphlet giving further treatment of the July and August Topics can be secured from the office of the Luther League of America, 707 Muhlenberg Bldg., Philadelphia, for five cents a copy. Order enough for each member of your Intermediate League.

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July 6, 1924.

MISSIONS IN DIXIE

Rev. Charles M. Teufel.

Open meeting with a Home Mission Hymn. One of these is No. 232 in the Common Service hymnal. Another one is No. 235 from the same hymnal. Have someone recite one of these from memory, previously assigned, of course. Then have League join in singing it.

Display by drawing on blackboard map of the Southern States.

Secure from Rev. A. D. R. Hancher, D.D., Supt., 1647 W. Grace St., Richmond, Va., copies of the leaflet showing in map-form the location and names of mission churches in the Southern States. If possible have enough of these to supply one for each person present in meeting.

Have read Scripture Lesson—Luke 10:1-12.

COMMENTS ON SCRIPTURE LESSON.

Points of Similarity.

Mission work in Christ's day on earth was like in some respects to what it is today. It is still true, "That the harvest truly is great, but the laborers are few." It is still necessary to remember, "Pray ye therefore the Lord of the harvest, that He could send laborers into His harvest." Likewise men must be sent out to do this work of the Lord. Their message is one of peace with God as persons come to know Jesus their Saviour. When the missionaries are on the field there must be earnest effort and no waste of time.

We might not think a missionary still goes "among wolves" when he goes forth with the gospel message. However sinners are still able to show themselves wolfish in nature and character. Men not Christians still need their natures changed in a new birth. In Jesus Christ through the Holy Spirit with the Word of God and the Sacrament of Baptism is this made possible.

MISSIONS IN DIXIE—A FIELD READY TO BE HARVESTED.

In this Southern District the States of West Virginia, Maryland, District of Columbia, Virginia, Tennessee, North Carolina, South Carolina, Georgia, Alabama, Mississippi, Florida, Louisiana, and a large part of Texas, are included. The great size of this section at once is seen.

The superintendent over this field is the Rev. A. D. R. Hancher, D.D., whose heart is deeply interested in the spiritual development of this large section of our country.

The population is about twenty-seven millions of people.

Of these millions our United Lutheran Church is ministering to a hundred thousand. Eight Synods compose the organizations directing the work among them.

Scattered throughout these Synods are seventy-three mission churches. Six of these are in the West Virginia Synod, fourteen in the Maryland Synod, eleven in the Virginia Synod, sixteen in the North Carolina Synod, ten in the South Carolina Synod, seven in the Georgia Synod, six in

the Mississippi Synod, and three in the Synod of Texas. (Locate some of these on the map.)

The land of the South has a strong appeal to us. We are acquainted with enough of the home missionaries in this Dixie Land to know that a splendid body of men are conducting the work of these missions. The missionary spirit of many of the churches of the Southland rises to great heights, coming from depths of love for the Lord and His Church. Only nine vacancies exist among our many Southern missions. While these ought be filled, yet the showing as it is, speaks well for the volunteer example of our Southern Lutheran young men.

The Home Mission Board in its last report says of its general work which is equally true of its Southern District, "The field is so extensive; the opportunities are so abundant; the demands are so urgent and insistent. The effort must be adequate for the enterprise. The Board has no resources except those which the Church furnishes."

To this condition Supt. Hancher writes what seems a reply, "An aggressive spirit pervades the work of this Southern District. A loyal support is assured, a final victory is guaranteed, because of Him who said, "He shall cause them that come to Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit."

Big as the work of the South is the attitude towards it should give to those interested in the Lord's work a desire to go and do likewise.

(Season of prayer for this work.)

(In the pamphlet Intermediate Luther League Topics for Summer Camps is a study of a phase of Southern mission work that will supplement helpfully this topic.)

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July 13, 1924.

THE STARS

Rev. G. Arthur Fry, D.D.

Gen. 1:14-19, Psalm 19:1-6.

SUGGESTIONS FOR MEETING.

Call attention to the fact that God made the stars (use first Scripture lesson); that they are infinite in number (Gen. 15:5; Jer. 33:22); that they exhibit the greatness of God (Psalm 8:3; Isa. 40:26); that their worship, though practised by the ancients (Jer. 8:2, Jer. 19:13) was strictly prohibited (Deut. 17:5-7); that a star led the Wise Men to the cradle of Jesus (Matt. 2:1-10); that Christ is called the Bright and Morning Star (Rev. 22:16).

With the use of a Concordance have a Bible Drill for the boys and girls, using references (there are many) to stars.

Every boy and girl should be taught to locate the North Star—Polaris. Find the Big Dipper in the sky. Take the first two stars in the bowl, draw a straight line connecting these two stars and extending it five times beyond the end star and the end of the line will be at the North Star—a very bright star that has no bright stars near it. That is always North.

Have some one read or recite Addison's poem on "Creation"—"The spacious firmament on high."

Have some one prepare to tell something briefly about Arcturus, Orion, Pleiades, mentioned in Job 9 and 38 and Amos 3.

THE TOPIC.

Man is the only creature that looks up—a proof of his high origin and destiny. The beast does not peer into the stars. They engage not his thoughts. He wanders about with his face toward the earth. But there never was a time when man did not turn his eyes toward the stars and ask questions about them. They have always lured his mind upward. Wherever men have seen the stars they have thought of a great Unseen Power that has made and controls them. When David said, "The heavens declare the glory of God and the firmament showeth his handiwork," he was giving expression to a universal feeling.

Perhaps the first impression made upon us as we study the heavens is that of vastness. As we measure the distances that lie between the stars we get the feeling of immensity. Here is the sun—our nearest neighbor—a million times bigger than our earth, and so far away that counting as rapidly as we can—200 a minute—it would take us ten days to count the miles that lie between us, counting for eight hours a day.

The North Star is 45 light years from us. Find out the number of seconds in 45 years, then multiply that by 186,000—the number of miles light travels in a second—and you have the distance to Polaris. The figures stagger us.

Alcyone, in the Pleiades—"The Little Dipper": is the greatest star known to man. It is 270 light miles away. The earth is shooting around the sun now at the rate of 1,000 miles a minute. Going at the same speed it would take us 8,000,000 years to reach Alcyone. These crushing distances overwhelm us.

But if we get the feeling of despair as we look at the vastness of the heavens, that feeling is quickly dissipated when we behold the minuteness of God's arrangements yonder. There we behold suns upon suns, systems upon systems, and worlds upon worlds, all rolling on with lightning speed in their appointed courses, yet Jupiter and Mars and Venus and the other stars—millions of them—never come in a minute too soon or a second too late. In a thousand

years, though they swing in their orbits with terrific speed, they neither gain or lose a moment. God keeps exact time on their race courses and so there are never any collision yonder, but order and harmony prevail everywhere. Everything is carefully poised and timed and measured. Minuteness in care as well as vastness of construction is a marked quality of God's works. Because He is so careful about minutes and seconds up there, we can easily believe that He is equally concerned about the little things down here. The minuteness of His care for worlds is exactly matched by His care for the souls of men. We have a Father who is so great that not the smallest thing escapes His watchful eye. We can trust His care.

(N. B.—For additional material on this subject refer to the Intermediate League Topics for Summer Camps. Price five cents per copy.)

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July 20, 1924.

STORMS

Rev. H. C. Erdman.

Acts 27:14-44; Matt. 8:23-27; Matt. 14:22-23; Ps. 107:25-30.

A Suggested Plan of Presentation.

Name all the different kinds of storms, in nature and in one's life.

Have some one study up the causes of storms and present it at the meeting.

Have some one study up the benefit of storms and present it.

It would be interesting to have some professor or teacher of a college or high school who teaches natural science to give a talk about storms.

In some recitation books there are good selections describing storms. It would add spice to the meeting to have some one commit and recite one such.

The Topic.

We have all seen storms and read about them in other places. There are a good many kinds of storms, thunderstorms or electrical storms—rain storms—hail storms —snow storms—sand storms—wind storms —and "there are storms on land and on sea." Very few parts of the earth's surface are free from them.

They tell us that storms are caused by some disturbance in nature, change of temperature and like.

Some storms are very destructive to life and property.

The people in our day explain the cause of storms to this and that working in nature. The writers of the Psalms and of other parts of the Old Testament believed storms were sent by God and controlled by Him. Read Psalm 29 "the voice of the Lord is upon the waters: the God of glory thunder eth: the Lord is upon many waters.

"The voice of the Lord is powerful; t voice of the Lord is full of majesty." Re also Psalm 107:25-30.

Some storms are a great benefit. T rain storm waters and refreshes the ear The thunder storm and wind storms pur the air. Floods carry away much filth.

As man battles with the storms they a a benefit in making him resourceful, ventive, steadfast and industrious.

Storms make great impressions on c minds and souls, they fill us with dread a fear. They impress us with power and su limity and majesty. Ps. 29:4, "The vo of the Lord is powerful, the voice of t Lord is full of majesty." They make feel how small and weak and helpless are.

In life we have experiences which a likened to storms. Sickness, Sorrow, Ten tation, Persecutions, Losses, Dissappoi ments, Death and such like.

As storms in nature are a benefit, to m so may these be.

Rom. 8:28, "For we know that all thi work together for good to them that l God, to them who are called according His purpose."

James H. McConkey beautifully sho us the benefits of these storms.

Heb. 12:11, "For now, no chastening the present seemeth to be joyous but gri ous, nevertheless afterwards, it yieldeth peaceable fruits of righteousness."

The summer showers are falling, poet stands by the window watching th They are butting and buffeting the ea with their fierce downpour. But the p sees in his imagining more than the show which are falling before his eyes. He s myriads of lovely flowers which shall s be breaking forth from the watered ear filling it with matchless beauty and f grance. And so he sings:

"It isn't raining rain for me, it's rain daffodils;
In every dimpling drop I see wild flow upon the hills.
A cloud of gray engulfs the day and ov whelms the town;
It isn't raining rain for me: it's rain roses down."

Perchance some one of God's chaste children is even now saying:

"O God, it is raining hard for me toni Testings are raining upon me which s beyond my power to endure.' Wit friend, you are mistaken. It isn't rain rain for you. It's raining blessing. F if you will but believe your Father's W under that beating rain are springing

spiritual flowers of such fragrance and beauty as never before grew in that stormless, unchastened life of yours. It isn't raining afflictions for you. It is raining tenderness, love, compassion, patience and a thousand other flowers and fruits of the blessed Spirit which are bringing into your life such a spiritual enrichment as all the fullness of worldly prosperity and ease was never able to beget in your innermost soul.

In all the storms of life we are assured of the presence of the Lord Jesus Christ. Matt. 14:22-33; Acts 27:23124.

(N. B.—For additional material on this subject refer to the Intermediate League Topics for Summer Camps. Price five cents. Secure from Luther League headquarters.)

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July 27, 1924.

"HOW TO MAKE THE CAMP GO"

Rev. Arthur T. Michler.

Psalm 133; Gal. 6:1-5.

HINTS FOR LEADERS.

Use appropriate hymns, psalm selections and additional scripture readings. Have several offer prayer. Have several camp experiences told by members or others.

If you are getting ready for a camp have an outside speaker.

Notice that the suggestions of the topic can be well remembered b ythe word *coat*, each letter standing for the key words—Cheerfulness, Camp spirit, Co-operation, Obedience, Thoughtfulness and an Attitude of the right sort. This coat is the garment one is to wear when coming to camp.

Go to the library and consult some books on camping, selecting some phases of it you would like to stress. This topic can be effectively presented at a camp get-together, with use of the blackboard, or after a dinner of the prospective campers.

Be sure to have devotional periods in camp. A big family worship, also a more formal service, daily, if possible. God can be realized as very near and helpful.

Stress the unasked service.

THE TOPIC.

There is nothing so beneficial and joyous as to experience the happiness of a summer camp. Every year there are more people to be found in summer camps than formerly. Camping is not only beneficial but affords those real delights in God's great out-of-doors which are truly lasting. The things to be learned, the friendships formed, the splendid social pleasures, the exilaration of the out-door exercises are all that anyone should desire to experience to have a real vacation. Since many of our young people will be enjoying the happiness of summer camps this year, it will be worth while to consider the question of how to make the camp go.

The success of any camp depends, not only upon the management, but upon those who compose the membership of the camp. A few suggestions here will go a great way in making any camp the real sort of a camp it ought to be.

Cheerfulness is one of the necessary qualities needed in every member of the camp. As one goes into camp it is with the thought of having a good time. That in itself makes for cheerfulness. But it must continue throughout the camp season. Why? Simply because things will happen to put this quality to the test. Suppose something happens that one does not like, or suppose there is an accident, or suppose the weather is cool and rainy for days at a time. Such experiences will really test the disposition but the camp will go *only when cheerfulness* continues to reign supreme in each member of the camp.

Camp Spirit is one of those essential qualities that will make any camp go under all conditions. Real camp spirit is that big, wholehearted, unselfish spirit that takes hold of all the members of the camp and then bursts forth in those fine camp songs which make for the real enjoyment of all. It is that fine feeling of family life that creates the spirit of unity. But how can it be created? By every member putting himself into the idea and thought of the *purpose* of camp life. It means putting one's self into the thought and activities of the camp for the good of all. It means giving to the camp *your* bit rather than seeking to get everything out of it for yourself. That attitude makes for camp spirit.

Co-operation is necessary to make the camp go. When plans are made in which you are to take part, enter into them with zest and spirit rather than feel you would rather do something else. Be loyal to the whole scheme of camp activities. Seek a place in which to co-operate with your fellows. This spirit and attitude are essential for the success of any camp, and a Christian camp in particular. Discourage then, the individualistic spirit. Discourage it in yourself. This will be necessary for success; for there are in almost every camp those who come with a selfish idea of camp life.

Obedience is a much desired quality in the membership to make the camp go. When this attitude is followed in camp there is nothing finer to be desired. Such a camp is a real camp to which many will want to go. The plans of the Director and the councillors will be followed with that ready spirit that will make for bigness and true joy. Without the presence of this quality in camp there will be unpleasantness and disappointment. A camp lacking the obedient spirit is not worth the cost or effort.

Thoughtfulness on the part of each member will make the camp go. There are always younger people in camp than ourselves, so be thoughtful about them. There are many things about the camp which, if looked at with some degree of thoughtfulness, will make for a great camp. What can be done for the welfare of the camp without being told? What about keeping the camp clean? What about observing the simple rules of the camp? Does a stake need to be driven, a ditch dug, a course laid out, the tennis court fixed, etc.; if so, do things for the camp without being asked and enjoy the service you render. Never mind about how little the other fellow does. Do your part and offer your talents to make the camp go.

An Attitude of the right sort helps to make the camp go. But what does this mean? It means this—don't consider what a fine ball player you are or what an addition you are to the camp, or what big opportunities you have had as compared with others. Remember you are in camp to *give* as well as to get. The person who is always putting himself in the front is not the kind to make the world any better. Therefore do not think so much of yourself when you are not as able as some others. Camp will not be the happiest place for such as these. Learn, rather, what camp spirit and co-operation are and you will realize a happy camp life and come home bigger and better for having had a taste of real camp life.

EASTERN PENNSYLVANIA CAMP FOR BOYS

The summer camp is no longer an experiment, it is as much a part of boy's well rounded education as the school. It is a necessity. In fact, the home, the church, the school and the camp are the four big factors in fitting a boy for success in his future contact with life.

Every LUTHER LEAGUE REVIEW reader has the first three factors and it is to provide the fourth—a real camp—that the Joint Committee on Boys' Work of the Ministerium of Pennsylvania and the East Pennsylvania Synod have provided the E. Clarence Miller Boys' Camp. The camp site which has been selected is the very best obtainable—a sixteen acre tract above Salford, Pa., on the Perkiomen Creek—thirty miles north of Philadelphia. The tract is spacious, well drained, partly wooded with a natural amphitheatre. Just the place where you like to spend at least part of the summer.

The camp aims to provide a healthful, happy and highly profitable vacation period; to develop the boys physically and mentally and to awaken in their hearts a deep and lasting love for the great world of nature. The camp purposes a definite Christian spirit, and aims to add to the boys' sense of moral and social responsibility.

The campers are under the personal supervision of "big brother" counsellors. These are mature, trained and experienced men. They have direct relations with the boys in all phases of camp life and are men of high ideals, fine moral character, magnetic personality and proven ability. These men are being secured from our church colleges and from Lutheran groups in other institutions.

The daily program for the camp includes baseball, volley ball, track events, hikes, swimming, water sports and mass grames as the athletic features.

Instruction features are listed such as bird, tree and plant studies.

A Bible-study period in the morning and vesper service in the evening completes a well rounded program.

Special events characterize the camp life, such as Fourth of July celebration, and Labor Day observance, camp opening, farewell to the comp, overnight hike for the older boys and special entertainments and lectures.

A competent cook prepares for the hungry boys. The meals are planned with care in order to provide diet suitable to the needs of growing boys who are living in the open. The food is simple and wholesome with plenty of vegetables and fruit. Drinking water is from certified sources.

The camp opens on the first of July and extends to the second of September—nine weekly periods starting on Tuesday of each week. The rate is the lowest possible, $7.50 per week. Further information and camp booklet can be secured from the Director, Luther F. Gerhart, Mt. Airy Lutheran Seminary, 7301 Germantown Ave., Philadelphia, Pa.

SOCIAL MEETING

(*Continued from page* 14)

The costumes were simple, and inexpensive, of chintz, cheesecloth, etc.

Each told the story of her life, and there was appropriate music.

A real true American bride, with all the happy traditions crowding around her, in contrast to the darker stories of the brides of other lands, was also included.

The exercise was highly successful.

Such a meeting, by adding a few stories of the girls of other lands, having some curios displayed, and the serving of some simple refreshments, would make a most interesting missionary social.

TOPICS

(*Continued from page* 20)

the native American makes Christian work among them difficult.

Only a small proportion of them are adequately ministered to by the Church. The duty of the Christian people on this side of the border is clear.

These people are eager for the Gospel. We have that Gospel, and we also have the command to make disciples, which applies with special force to the strangers within our gates.

Before any effective missionary work can be done among them we must think of these neighbors-in-name as neighbors-in-fact. We must love them before we can direct them to God's love.

The preached Word has been effective, as the preached Word always is, but it is best prepared for and accompanied by a practical interpretation of the principles of Jesus as applied to community responsibility.

It is in the development of Christian centers, neighborhood houses, classes in English and cooking, home-making clubs, community reading rooms and circulating libraries—the whole permeated by the "my neighbor" atmosphere—that we see the real solution to the problem of bringing to these people the ideals of true American citizenship as well as the saving knowledge of Christ Jesus.

Junior Department

REGISTRATION.

Many requests have come for the registering of our Junior Leagues, in order that there may be a closer bond between the local Junior Leagues and the general office. We have therefore decided to secure the registration of every Junior League. We have sent blanks to those leaders whose names we have on file; if you received one, FILL IT IN AND RETURN IT AT ONCE, if you did not receive one cut out the blank below and send it to the office. A Registration Certificate will then be mailed you, bearing your Registration Number.

WE WANT EVERY JUNIOR LUTHER LEAGUE REGISTERED IN THE JUNIOR DEPARTMENT OF THE LUTHER LEAGUE OF AMERICA. Therefore fill in the blank and return to the office.

Name of Church .....
Name of Superintendent .....
Address of Superintendent .....
When Organized .....
Number of Juniors Enrolled .....

The following Junior Leagues have already registered:

1. Grace, N. S., Pittsburgh, Pa.
2. Martin Luther Neighborhood House, Philadelphia, Pa.
3. Zion, Ambridge, Pa.
4. Redeemer, Utica, N. Y.
5. Christ, Mahanoy City, Pa.
6. St. Paul's DuBois, Pa.
7. St. John's, Parkersburgh, W. Va.
8. Christ, Dallastown, Pa.
9. St. Matthew's, Oswego, N. Y.
10. Christ, Stone Church, Pa.
11. Grace, Reading, Pa.
12. St. John's, Poughkeepsie, N. Y.
13. St. Elias, Newmanstown, Pa.
14. St. John's, Syracuse, N. Y.
15. Christ, Shrewsbury, Pa.
16. Holy Trinity, Muncie, Ind.
17. Memorial, Harrisburg, Pa.
18. Calvary, Jersey City, N. J.
19. St. Peter's, Evans City, Pa.
20. First, Mansfield, Ohio.
21. St. Paul's, Summit Hill, Pa.
22. Salem, Bethlehem, Pa.
23. St. John's, New Castle, Pa.
24. Scherer Memorial, Chapman, Kan.
25. St. Paul's, Philadelphia, Pa.
26. St. Paul's, Spring Grove, Pa.
27. Church of the Advent, New York City, N. Y.
28. St. John's, E. Mauch Chunk, Pa.
29. St. James, Hellam, Pa.
30. St. Mark's, Uniondale, Ind.
31. Redeemer, Reading, Pa.
32. Grace, Gouldsboro, Pa.
33. Trinity, Akron, Ohio.
34. Trinity, Seven Valleys, Pa.
35. Bethany, Braddock, Pa.
36. Orphan's Home, Zelienople, Pa.
37. St. John's, Mt. Wolf, Pa.
38. St. John's, Freedom, Pa.
39. Christ, Lawrence Park, Erie, Pa.
40. Christ, Little Falls, N. Y.
41. Salem, Audenreid, Pa.
42. Redeemer, Vancouver, B. C.
43. St. John's, Wilkes-Barre, Pa.
44. Epiphany, Camden, N. J.
45. Grace, Winchester, Va.
46. First, Butler, Pa.
47. Grace, River Edge, N. J.
48. Holy Trinity, Hollis, L. I., N. Y.
49. First, Shelby, Ohio.
50. First, Freeport, Ill.
51. Immanuel, Meriden, Conn.

Send in your blank at once, and get among the first hundred! We have 175 Junior Leagues. Let's have them all registered.

WHAT SOME JUNIOR LEAGUES ARE DOING.

From *Tabitha Home, Lincoln, Nebraska,* the Superintendent writes: "While our Junior League doesn't give financial support to the general organization, we hope in this training to make loyal, trustworthy Christians. Two children are taught to take charge of the meeting each week. They look forward to this feature with pleasure. One special feature that a great deal of stress is laid upon is that of learning hymns as suggested in the Junior Topics. Also a special meeting is held during the week when they are taught to pray. I have taught them two or three prayers as a foundation, then on bended knee they offer original prayers. Each one responds in turn, and the result is gratifying."

In the February REVIEW we asked for the best story of Luther from the Juniors to be sent to this office. A number have been

received. *Hellam Junior League*, of the York District, Pennsylvania, has sent in a fine one.

From the *Junior League at Stouchsburg, Pa.*, we receive word that their society has grown to such an extent that they have had to grade the same. The children from 6 to 9 form one group, and story-telling and handwork form their lesson. The Juniors 9 to 12 use the Junior Topics and have interesting meetings. They made Lenten Booklets and are working on a Luther Book, collected patches for a quilt to be made and sent to the Topton Orphan Home, made rabbits at Easter time for the Philadelphia Settlement House. In their meetings, where there are between 45 and 55 present in this older group, they dramatize Bible and missionary stories. And this League is in a country church!

The *Junior League of St. John's Church, Parkersburg, W. Va.*, is one of onr newest organizations, but they are doing fine work. The Superintendent sends this fine report: "As Senior President I had a goal in mind for the work and that goal was 'A Junior League.' (What if every Senior President had such a goal!) We reached this goal, and have 25 members. At our Lenten meetings we studied the Lenten Pictures in the packet, and had the story worked out in clay on the sandtable. We started a Luther Book, and the Juniors are much interested in adding pictures and facts concerning Luther. We also made the Luther League motto on large letters in the Luther League colors and put it on the wall of our room. We open our meetings with hymn, scripture lesson, paslm and prayer. Roll call follows with each Junior responding with a Bible verse. Then comes the study of the Topic. If there is time, we have Bible Sharpshooting, in which the Juniors delight. We are getting the books of the Junior Reading Course." Pretty good for a new League, is it not?

How Some are Coordinating the Work.

Memorial, Harrisburg, Pa., is taking up the Light Brigade work as part of the Junior and Intermediate League program, the Light Brigade as a separate organization having been discontinued.

Trinity, Camp Hill, Pa., is taking up the Light Brigade work for the Juniors along with their regular Junior Luther League work, a separate leader having charge of this part of the program.

Trinity, Akron, Ohio, reports thus about their meetings: "During the month of February the Juniors have held most interesting meetings. The members are enthusiastic Junior Leaguers, but we want more of the boys and girls to join with us. The following leaders and topics will tell you just a little about the interesting meetings we shall have during March. But for almost every meeting there will be some surprise which you will have to come to see and hear. There will be more visits to that interesting land of Japan; this month will be the month of the Peach there. We have some more Luther stories and some new Lenten pictures. Come, boys and girls!"

March 2.—Lamplighters, Miss Ruth and Lester Thomas—"Luther Finds the Bible." Torchbearers, Sister Bessie and Willis Herman.—"A Visit to Japan."

March 9.—Lamplighters, Sister Bess and Richard Funk—"A Visit to Japan." Torchbearers, Miss Ruth and Anna Nelson —"Luther Finds the Bible."

March 16.—Lamplighters, Miss Jeanette and Eugene Phillips—"Luther Becomes a Monk." Torchbearers, Miss Barbara and Mildred Eckroad.

March 23.—Lamplighters, Miss Gene and Frances Fulton—"The Last Supper," Lenten picture. Torchbearers, Miss Mab and Nellie Ward.

March 30.—Lamplighters, Sister Bess and Elizabeth Shipley—"In the Garden," Lenten picture. Torchbearers, Miss Ru and Kathryn Jones.

In the Lamplighters' division, Lorai Albright received the most points for February and Ruth Cope in the Torchbearer division.

The Juniors want to thank the members the Missionary Societies and of the Luth League who have made possible the pu chase of new song books. We have lo needed the new books and we shall en them. But we appreciate equally as m your interest in us. We invite you to vi us any Sunday afternoon at three, and he us use the new books.

News From the Virgin Islands.

Miss Schoen writes a most interesting le ter telling of the Junior League in the Vi gin Islands. She says among other thing "We used the Perry pictures in our Lent meetings and had most interesting mee ings. All of the boys and girls seem u usually impressed this year by the Lent lessons.

"I told them of your gift of the Progra Packet and of the prospective interest of t Juniors in America and in their characte istic West Indian custom immediately th all rose to their feet to express thanks you. I ask them what they would like be to have from America, and nearly every o said, 'please tell them to write to us.' Ma interesting letters came to them last ye in answer to your request, and we spe several hours together discussing them a writing replies. One of the girls asked they would send a picture of Luther and h

wife. She has read 'Martin of Mansfeld' and 'The Schonberg Cotta Family.'"

Some of the older girls help in the handwork period and teach the smaller ones.

On Easter Monday we will have a picnic, at which time the brass band of the town will play "Onward Christian Soldiers" and they will march to the picnic grounds singing the Junior League Rally Hymn.

Now, Junior Leaguers, let us all write letters to the Junior Leaguers in the Virgin Islands. Have the League write one as a whole, and let all the Juniors sign it. Let us make the mail-bag to the Junior Leaguers in the Virgin Islands a heavy one. Address them to The Junior Luther League, c/o Miss Nanca Schoen, Ebenezer Orphanage, Frederiksted, St. Croix, Virgin Islands, U. S. A. Miss Schoen is now in Porto Rico, and will soon come home for a vacation, but the letters will be taken care of.

And what Junior League will supply a picture of Luther and his wife for each member of their League? One Junior League has already promised to send a large picture of Luther. The small pictures cost one cent each. Write to the Junior Secretary, telling how many sets you will send, and she will see that they reach Miss Schoen.

In another place, we asked that some of the books of the Junior Reading Course be sent to these Juniors. Perhaps your Junior League would like to do that.

THIS FROM IOWA.

Iowa's corn crop is worth more than all of Canada's or Argentina's wheat crop.

In thinking of farm wealth, hogs, horses, cows, corn, wheat and oats are usually considered first.

But back of all these is the greatest farm crop of all—children. Children are the most valuable asset of rural life—farm men and women of tomorrow.

7,700,000 children under ten years of age are on farms, compared to 5,700,000 in cities of an equivalent total population.

A writer in the February REVIEW points out that one of the "star" leagues in North Carolina is at a country church, ten miles from the nearest railroad. One of our livest Junior Luther Leagues in Iowa is at Fernald, a rural community.

Iowa's corn is worth hundreds of millions. How much are our Iowa children worth? How much more would they be worth if properly cultivated, trained in church work?

Our Iowa farmers will take care of Iowa's corn, but city and country churches alike need to look after the children. Use the Luther League to reap Iowa's best crop.

Have we Junior Leagues in Iowa? Do they amount to anything? What have the Senior Leagues to do with the Juniors?

The Junior League is the preparatory school for the Senior League even as the Senior League is preparatory to active church work. Our Junior Leagues are few, but those we have *do* amount to something. We should have more such Junior Leagues.

Our newest member, Fairfield, reports a Junior League of 20 members, in addition to their Senior League of thirty-six. A total of fifty-six young folks training for service in Christ's Kingdom!

Fairfield's Senior League is but five months old. The members are willing workers, but obviously inexperienced. Think of the League they will have in a few years when these trained Juniors graduate into the Senior organization.

How about some more of our Iowa Leagues trying this plan?

JUNE HINT.

Plan a Public Entertainment during June, as outlined in the May REVIEW. Send in to the office an account of the same.

ANNOUNCEMENT.

The Program Packet for the use of the leaders arranged at the beginning of the year was intended to cover the whole year, but so many requests have come for additional material for the last half of the year that another packet has been prepared. This sells likewise for forty cents, and contains new leaflets. Both packets will be needed to carry out the complete Topic scheme for the last six months. If you have the first, order the *new* packet; if you do not have either, order both.

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July 6, 1924.

A PATRIOTIC MEETING

Psalm 33:12.

(NOTE.—The Topics for the summer months are of a more informal nature, are more easily arranged, and will keep the children together during the summer. Hints are given for each meeting, but no set program, as each leader can plan her own meeting to meet her needs.)

Send out Invitations. Red cardboard cut in the form of firecrackers with a piece of brown string for the fuse, and the notice of the meeting written on the back makes attractive invitations.

Decorate with red, white and blue crepe streamers.

Divide the children at the previous meeting into three groups, the Reds, the Whites and the Blues, and have a contest as to which group will have the largest number present at this meeting.

Sing "God Bless Our Native Land" and "America, the Beautiful."

Use the Flag Drill and the Salutes to the

Flags given in the leaflet in the Program Packet, "Exercises for Junior Leagues."

Have a "Gallery of Famous Americans." Send 38 cents to this office for the set of pictures mentioned in the leaflet "Making Your Meetings Attractive," under the foreign and home mission lessons. Put these up on sheets of red, white and blue cardboard, cutting off the names and have the Juniors guess what nationality each represents.

For the lesson, assign the week previously, to the Reds, the names of some of our country's heroes, Washington, Lincoln, etc. To the Whites assign the names of great Bible heroes, Abraham Joseph, Gideon, Joshua, Moses, David, etc. And to the Blues give the names of some of our great missionary heroes, Muhlenberg, Passavant, Father Heyer, David A. Day, etc. Have the Juniors tell a few facts concerning each one, and then follow this with a few words emphasizing the work of our church heroes.

Close this meeting with the organization of a Junior Class to study "Better Americans." Plans will be given for this in the next issue of the REVIEW, also see the leaflet, "Better Americans" in the Packet.

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July 13, 1924.

A PICNIC MEETING

John 6:1-13.

Arrange for an annual outing once a year.

Have this a weekday meeting, and have the children bring a picnic lunch and take the picnic to the woods or country.

Have games and stories, and if a lesson of any sort is desired have stories told of some Bible Meals—Christ feeding the Multitude, The Miraculous Draught of Fishes, Christ Preparing a Meal for the Disciples.

See hints for your picnic meeting in the leaflet "Making Your Meetings Attractive" under Picnic Suggestions.

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July 20, 1924.

A SONG MEETING

This is a meeting when you can utilize all the talent you have in your Junior League in a musical way.

If some can sing, have solos, duets and quartets. The hymns suggested can be used in this way.

Organize a number into a Junior choir, and render one of the hymns as an anthem.

Another group can give the hymn "My Faith Looks up to Thee" in pantomime. See leaflet in packet.

From the Women's Missionary Society, 723 Muhlenberg Bldg., Philadelphia, get the missionary carols, "Do You Hear the Children Crying?", "All the Children of the World" and "We've a Story to Tell to the Nations" and use these.

Sing the following hymns—"Away in a Manger," "Silent Night," "I Think When I Read that Sweet Story of Old," "Jesus Like a Shepherd Lead Us," "My Church, My Church, My Dear Old Church," "Christ the Lord Is Risen Today," "Holy, Holy, Holy, Lord God Almighty."

Have the story of these hymns told. Stories can be found in Dr. Hunton's book "Favorite Hymns."

—

July 27, 1924.

STORY HOUR

Matt. 13:24-30.

Gather the children together on a porch or somewhere outdoors in a circle, and tell them one story after another for this meeting.

See some suggestions in the leaflet "Making Your Meetings Attractive," in packet under Story Hours.

Use Bible Stories at this meeting.

Some appropriate Bible stories to tell—Moses Crossing the Red Sea, Samson the Strong Man, Ruth in the Grain Fields, Rebekah at the Well, Abraham and Isaac.

Note also the leaflet in the Packet on the Junior Reading Course.

Some new books of stories obtainable from the Publication House from which additional stories may be selected for this and the next two meetings are "More Stories to Tell to Children—Sara Cohen Bryant, Children's Book of Patriotic Stories," "Children's Book of Thanksgiving Stories," "Children's Book of Christmas Stories."

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THE FIRE OF ENTHUSIASM

If you are talking about developing the spirit of enthusiasm in an organization, the following can be worked in:

An Episcopalian clergyman had made an address before a congregation of darkies and at the close he asked one of them, an aged deacon, to offer a prayer, and he played: "O Lord, gib this por brudder de eye of the eagle dat he spy out sins afar off. Glue his hands to the gospel plow. Tie his tongue to the line of truf. Nail his yen to the gospel pole. Bow his haid way down between his knees, O Lord, an' fix his knees way down in some lonesome, dark and narrow valley where prayer is much wanted to be made. 'Noint him wiv the kerosene ile of salvashun and set him on fire."

League News Items

SEND IN THE NEWS—The other Leagues want to know what YOU are doing. You want them to know of your activities. This department is a clearing house for ideas in entertainment and good works. If yours is not represented it is because we do not hear from you. All news items must be in the Editor's hands by the first of the month.

NEW YORK

ATHENS.

Zion Luther League in October, 1923, arranged for a *Luther League Rally Contest.* The plan was as follows:

The membership was divided into two sides—The Reds and The Blues. The contest extended over a period of several months and at the close the losing side entertained the winners at a social evening. The following eight points governed the contest:

1.	Attending devotional meeting ...	1	Credit
2.	Attending business and social meetings	1	"
3.	Daily Bible reading (1 credit a day)	7	"
4.	New members	2	"
5.	LUTHER LEAGUE REVIEW subscription	2	"
6.	Luther League dues (per capita)	5	"
7.	Luther League Reading Course (five books)	5	"
8.	Attendance at Divine Service (2 each for morning service, evening service and Bible School)	6	"

At the close of the contest the Pastor writes: This plan has proven of great blessing to the League. Personal service and service for the Church, spiritual motives and blessings were emphasized more than the material gain. Our attendance was tripled at the devotional meetings, daily Bible reading was stimulated, members reclaimed and new ones added, the per capita dues paid in full in advance for the year. Thirty-eight subscriptions to the REVIEW were received, representing about eighty readers in the families represented. Forty of the members have read the books of the Reading Course. The quota to the Japan Professor's Home Fund was paid in full, and $25 toward the Synodical Fund for Ministerial Education. An increase in attendance at the morning and evening service and Bible School has resulted, and in short a spiritual awakening has been manifested which affects every avenue of the church's life.

NEW YORK

The Japan Seminary Professor's Home Fund of the Luther League of New York State went "over the top" on March 21st. They have gotten together more than $5,200, which after deducting their expenses for the campaign, leaves a net $5,000 for the building of a professor's home at the new Lutheran Theological Seminary in Tokyo. Clarence C. Dittmer, Treasurer of the Luther League of America, is also Treasurer of the State League. It was under his direction that the campaign was conducted.

Arrangements are being completed for their 30th Anniversary Convention, to be held in Utica, in the same church where the first convention of the Luther League was held thirty years ago. At that time they are expecting at least 400 active and wide-awake delegates. Their two most active Districts, which are farthest away, are both planning to send delegations 100 strong.

Application has been made to the Trunk Line Association for the reduced convention fares, and there is every reason to feel that the request will be granted.

The Utica Convention will open on Thursday evening, May 29, and close on Sunday noon, June 1. The big 500 Banquet will be held in the immense ballroom of the Hotel Utica on Decoration Day. President Carl A. Sundberg has been invited to be the main speaker for the occasion. On Saturday afternoon a big old-fashioned picnic will be held many miles from Utica.

During April the State Leaguers have been working hard to promote subscriptions to the LUTHER LEAGUE REVIEW and *The Lutheran.*

BROOKLYN AND LONG ISLAND DISTRICT

The active, "on the job" Brooklyn and Long Island District has been actively helping the Inner Mission Society of Brooklyn and Long Island getting the funds together for the new Inner Mission Center. Beside local activity they are as a District planning an entertainment to be held early in May for the benefit of this Center. Frank Salzer, the Secretary of the District, is in charge of the business end of the entertainment. Miss Ruth Peterson is the Chairlady of the Committee.

Ernest A. Laube decided in February that it "was not good for man to be alone" so he got married. Many congratulations! We are hoping when he gets back from Atlantic City, he will be just as enthusiastic in his Press Committee duties as he was before, perhaps more so now!

GILEAD, CENTER BRUNSWICK

Several devotional services of unusual interest have been conducted this year. The first was in charge of Claire S. Hayner of the Hamma Divinity School, Wittenberg College, who preached an excellent sermon to a large audience of members and friends. Mr. Hayner will sail for India in September.

The second was a candle-light service in charge of Miss Mabel H. Meyer of Boston University, who is also preparing for foreign mission work. The forty members present were seated in a circle while an informal discussion on the topic, "What Shall I Do with My Life?" was held. During the singing of the Life Service Hymn, each one lighted a tiny candle thus pledging a more deeply consecrated life. Both these young people are members of Gilead.

The third was the occasion when two Siamese students from the Rensselaer Polytechnic Institute of Troy addressed the League on the missionary activities and needs of Siam. A Chinese and Siamese string quartet from the Institute entertained at the last social meeting.

The evening of March 9, the League had charge of a Life Service Day program, "Faith of Our Fathers," which was held in the church auditorium and to which the entire congregation was invited. A very impressive pageant, "The Reply of Youth" was presented.

This League has just made the last payment on a three hundred dollar debt, installed the Common Service Book in the church, and contributed ninety dollars to the Japan Seminary fund. Eleven persons are reading the Luther League Reading Course and five have completed.

SOUTHERN DISTRICT

The Southern District Luther League of New Jersey held its annual business meeting and Rally on March 18 in Bethany Church, Gloucester.

The speaker of the evening was the State President, the Rev. Dorr E. Fritts, whose subject was, "What the Luther League Stands For." The Twelve Point Efficiency Program of the State League was considered, the Luther League Rally Hymn sung, and a social hour enjoyed at the close of the program.

The following officers were elected: President, Wm. Adams, Epiphany, Camden; Vice-President, Ralph Reppert, Grace, Camden; Recording Secretary, Miss Louise Schindler, Epiphany, Camden; Treasurer, Miss E. Stacy, St. Luke's, West Collingswood; and Corresponding Secretary, Miss Clara Rode, Grace, Camden.

About 150 Leaguers were present.

PENNSYLVANIA

BERKS DISTRICT

The Berks District held its semi-annual Spring convention in Elias Church, Newmanstown, on March 13.

The reports showed the District to be in a flourishing condition, a gain of 4 Senior Leagues, and 228 new members being reported. The membership of the District is 1016 Seniors, 329 Intermediates and 485 Juniors. The benevolence contributed amounted to $4,127.83, and the money for local purposes $3,066.18.

For the third consecutive year the dues from the District have been paid in advance. The dues for 1924 to the State League, $277.78, were paid in full in December, 1923.

Fifteen delegates attended the State Convention at Ridgeway, a picnic was held under the auspices of the League at which the guests were the children of the Topton Orphan Home, and a Luncheon Conference, with the Rev. E. L. Leisey, of New Holland, as speaker, were held during the year.

They adopted the slogan "one hundred delegates and visitors at the State Convention in Lancaster, August, 1924."

HONESDALE

St. John's Luther League has appropriated fifty dollars to the Muhlenberg College Campaign Fund.

YORK DISTRICT

The York District held a Life Service Conference on March 24 in Christ Church, York. Musical numbers featured the program, and the speaker was Prof. S. M. Stauffer, superintendent of the Hanover public schools, who took as his subject, "The Life Work of an Individual." Prof. Stauffer stressed the fact that necessary qualifications in any worth-while life were willingness, courage and enthusiasm, and that the truly successful man is the man who renders service.

This is one of a series of conferences stressing the three-fold objective of the Luther League of America, planned by the York District.

FIFTEEN POINT STANDARD

PHILADELPHIA DISTRICT LUTHER LEAGUE.

1—The holding of weekly devotional services at which the Luther League Topics are used at least once a month. (Exclusive of summer months.)

2—The holding of regular monthly business meetings. (Exchange of summer months.)

3—One regular social each month. (Exclusive of summer months and Lent.)

4—One hundred per cent (100%) of the members daily reading the Bible.

5—At least one yearly meeting, at which the causes of the ministry and the diaconate are presented.

6—A net increase of members in good standing during 1924-1925 of 10%.

7—50% of the homes represented in the League receiving the LUTHER LEAGUE REVIEW.

8—All District dues paid promptly.

9—At least one regular delegate at all District Conventions and 10% of the members.

10—20% of the members reading the Luther League Reading Course and 10% completing five of the books before the Annual District Convention in May, 1925.

11—Some definite work done for two of the three following causes—Inner, Home and Foreign Missions. (Contributions for the Japanese Educational Fund will be accepted for one of them.)

12—25% of the homes represented in the League receiving the *Lutheran*.

13—One joint meeting during the year with the Junior and Intermediate Leagues or with the young people of the Sunday School or with the confirmation class.

14—100% of the members of the League regular church attendants. Absences due to illness or other legitimate reasons are taken into consideration.

15—All correspondence answered promptly.

CREDITS

A "Banner League" is one which has kept all fifteen points.

A "Front Line League" is one which has kept at least twelve points.

A "Standard League" is one which has kept at least nine points.

A credit will be given for Leagues completing one-half of the requirements of each point in Nos. 1, 5, 9, 10 and 11 and for attaining at least 75% of Nos. 4 and 14.

HARRISBURG.

Bethlehem League presented the church with an illuminated sign as an Easter gift.

Each member contributes at least five cents per month to a postage fund to send out new and advertising matter.

VIRGINIA

The Executive Committee of the Luther Leag in connection with the Executive Committee of Syn is endeavoring to secure a Field Secretary whose du it will be to organize new leagues and help leagues already organized.

The plan for our Luther League work as o lined at Richmond includes a number of District Conference Meetings. Only two delegates from e league can attend the annual convention, but conference or district meetings will invite every me ber from every league in the Synod. These meetin should be the occasion for great Luther League ralli

The largest contribution for the year through t Luther League was made by St. Marks, Roanok This league contributed $150.00. The largest p capita contribution was made by the Marion Luth League whose contribution was $3.40 a member.

One league sends a box of candy to its absent me bers on their birthdays. The candy is sent bearin the card of the Luther League of .....

This same league is arranging an "Absent Memb Program." At this meeting letters will be read fro the absent members.

A number of leagues are planning to give t pageant "The Way," and take a special offering f the Girls' School in Japan. This school is includ in our budget for this year. In appreciation of t girlhood and womanhood of America, we should ma liberal gifts to the Girls' School in Japan.

One league is planning a "Fathers' and Mothers' meeting. All of the fathers and mothers of the co gregation will be invited to attend this meetin The invitation will be so attractive that the fathe and mothers will be afraid of "missing something" they stay away.

A good publicity committee made notice of meeting so attractive that many of the "stay-awa decided to come. Following the meeting, the not that was sent to the papers telling of the progra was so good that some of the other "stay-away decided to go next time. Don't let the publicity co mittee think that there is nothing to do.

ILLINOIS

CHICAGO

Augsburg. This league is planning to buy Oboe pipe for the new pipe organ, as a memorial Miss Marion Shostrom, formerly one of its most a tive members, who was drowned while on her vac tion last summer.

Bethel. We have decided to study as many boo of the Luther League Reading Course as possi during the year.

We have adopted the following objectives for t year:

1. To have 100 active members by Dec. 31, 1924.
2. To give $500 to our local church during the ye
3. To give $250 towards missions, home and fo eign, during the year.

Hope. As we are in the process of remodeling a enlarging our church edifice, our league has undert en to pay for the pipe organ which is soon to be i stalled in our church.

People's. In December $20.00 was given to t Lutheran Bible School. The league also purchas the window shades for the new parsonage.

Sunday afternoon, February 15, about 28 you people from Atonement League took part in t chapel service at the Old People's Home, 4722 Vi cennes Ave. Rev. Cooperider held a devotional se vice and the Leaguers gave a splendid musical pr gram. After the service they went through the ha singing and gave a lolly-pop to every old lady in t Home, about 160 in all. The third Sunday of eve month is Lutheran Sunday and is becoming ve popular, as they say it is always a good service a they enjoy seeing our young folks.

Harvard League has "adopted" a child at Nachu for one year.

Miss Emma Spangenberger of our Peoria Leag has also "adopted" one of the children for a year.

A DIRECTORY OF LUTHER LEAGUE PRESIDENT AND PASTORS.

The Chicago Leagues have gotten out directory sheet giving names and locations churches, the names of pastors and the pres dents of the different leagues, for the help a convenience of the various officers and othe interested in the work of the Luther Leagu One can readily see the value of the same

the cities where there are many local leagues. It is a worthwhile suggestion for other cities. The work can be done on typewriter or mimeograph without much expense. A copy of the same could well be sent to each pastor and to the officers of the different leagues.

PACIFIC NORTHWEST

SEATTLE, WASHINGTON.

Holy Trinity League on Palm Sunday evening held a reception in the church parlors at which the honor guests were the members of confirmation class. The reception was followed by the regular devotional meeting, special features in the way of a musical program having been arranged.

The Luther League has pledged its aid in the building of a new church and gathered a Lenten self-denial offering, to be devoted to this purpose. They have gone on record as favoring a fully equipped gymnasium in the new edifice and are working diligently toward that end.

OUR SCRAP BOOK CONTEST.

We recently had the pleasure of examining a very interesting scrap book on Luther League work and we have since been wondering how many Leaguers of the District have entered into our Scrap Book Contest which was announced some time ago. To bring the matter again to your attention, the idea briefly is this: To have individual Leaguers start a League Scrap Book in which clippings pertaining to any and all phases of League work are neatly and systematically arranged. Shortly before July 1, each League will select what it considers its best scrap book and forward it to the District president's office where an impartial jury will decide on the best book, after which prizes will be awarded both to the individual owner and to the League in which the winner is a member.

If you have not yet entered the contest there is still time, but you had better start at once. Aside from the prizes you and your League may win, you will both profit by the experience as well as enjoy the planning and making-up of the book.

OHIO

CLEVELAND.

The First Luther League on April 21 tendered a reception to the new members of the Church. The room was attractively decorated with palms and lavender, yellow and white crepe paper, a program of music and readings was rendered, followed by a social hour and the serving of refreshments. About one hundred guests were present, and these were given a cordial invitation by the president of the League, Miss Grace Moulter, to join the League and participate in all its activities.

AKRON.

The treasurer of the Ohio League has exchanged his single bliss for a double "blister." The REVIEW wishes Mr. and Mrs. Lutz a long, happy and prosperous life.

MARYLAND

REPORT OF THE CONSECRATION SERVICES, BALTIMORE MOTHERHOUSE, BALTIMORE, MD.

In the chapel of the Baltimore Motherhouse, on the evening of April 29, 1924, a very impressive consecration service was held when Sisters Alma Boarts, Martha Hansen, Pearle Lyerly and Kathryn Merkh were consecrated to the service of the Christian Diaconate. Dr. L. M. Zimmerman, president of the Deaconess Board; Dr. Charles E. Hay, pastor of the Motherhouse; Dr. Foster U. Gift, superintendent of instruction, and Dr. Bachmann, representative of the board, officiated. Dr. Hay conducted the Vesper service. The Rev. John F. Crigler, pastor of the Lutheran Church, Charlotte, N. C., and a member of the Deaconess Board, preached the sermon. Text, Luke 24:32, "And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" Dr. Zimmerman conducted the service of consecration.

Five minute addresses were given by the following pastors: Dr. Bell, Toledo, Ohio, Sister Alma's Parish; Dr. Ohl, president of the Inner Mission Society, Philadelphia, Pa., under which Sister Martha is serving in the Lutheran Settlement; Rev. Snyder, former pastor of Sister Martha; Dr. Steimle, New York City, Sister Pearle's Parish; Dr. Nicholas, former pastor of Sister Pearle; and Rev. Aurand, Wheeling, W. Va., Sister Kathryn's parish.

This class includes loyal Luther Leaguers. One is president of the Toledo District Luther League, one is chairman of Intermediate and Junior Work of New York City District, also of the New York State League. Others have active groups of young people under their supervision.

—

BOOK REVIEW

"DAILY MEDITATIONS," by F. Hammarsten, is one on those really splendid books of devotion. Both the mechanical make-up and the contents are more than ordinary. One of the faults of many similar books, is that they are poorly bound and have inferior paper and print—but not so of this book. Being ignorant of Swedish, we can only commend the fine, simple and crisp English of this translation. The fact that it is based on the Epistle Lessons is all in its favor for the thought of the user of this book is thus continually held on the Way of Salvation and in harmony with the Church Year. Lay people should especially welcome the illuminating explanations of the Texts. Actual use in the home has proved this to be a book which we can heartily recommend and no home should be without a work of this kind.

While length is not necessarily a mark of a good prayer, we believe that those of this work would have been improved had they been a bit more inclusive.

"THE MENACE OF MORPHINE, HEROIN AND COCAINE," a booklet for the general reader, issued by the International Narcotic Education Association, of which Captain Richmond Pearson Hobson is president, and Ralph Leslie Johns, Director of Research and Education, sets forth the complete story of the narcotic traffic in all its sordid coloring. The social, economic, ethical, moral and spiritual aspects of the problem of narcotic habit-forming drugs occupies the major portion of the treatise. Complete information, however, is presented concerning the nature an deffects of habit-forming drugs, their relation to crime, the "dope peddler," the methods used by peddlers in starting children of High School and College age in a habit which means life long enslavement. The work of the Opium Commission of the League of Nations and the Porter Resolution are ably discussed. Many other very important problems concerning habit-forming drugs are to be found in the forty-eight pages of this highly interesting volume.

"THE PERIL OF NARCOTICS AND HOW TO MEET IT," by Captain Richmond Pearson Hobson, is a lucid exposition of the terrible peril which society and the church face in the narcotic traffic. "Education of the young is the only permanent remedy," Captain Hobson says. "The deepest motives of fear and abhorrence are aroused by a knowledge of the truth concerning narcotic addiction. Deep instincts of self-preservation, of race pride, of true patriotism, are awakened in any mind free of addiction taint when the peril is seen in its true light. Knowledge of the truth of narcotic addiction is fundamental to the unimpeded progress of America, of the race itself. Our civilization must endure, must not be set back by this or any other evil thing."

Here is the best exposition on narcotics we have seen.

Copies of these booklets may be secured at a cost of twenty-five cents each from the International Narcotic Education Association, Los Angeles, California. The Association is a body of members interested in solving the problem of narcotic addiction through educational methods. Membership may be had for one dollar a year.

"THE STORY OF JESUS," by M. Hadwin Fischer. United Lutheran Publication House. $1.25. A book on the life of Christ. This is not merely another

story of Jesus' life, but a book intended for study class work. It is planned in such a way that a class studying the same has a Scripture reference scheme for each chapter, an outline, the text, and correlated reading for each meeting. In addition a note-book scheme is outlined, with pitcures illustrating the same. We recommend this book for Study Classes among the young people of the Senior or Intermediate League.

IT BEATS THE DEVIL

A colored preacher called on a white minister. He found the white man busy writing.

"What you-all doin'?" he asked.

"I'm preparing notes for my sermon for next Sunday."

The colored gentleman shook his head. "I certainly would nevver do dat, sir," he said. "De debbil am a-lookin' right over your shoulder and knows everythink you gwine to say, an' he am prepared for you. Now, I don't make no notes and when I gets up to talk, neder me nor de debbil hisself dont know what I'm goin' to say."—*The Woodmen News.*

VERSATILE STAIRS

A lawyer was cross-examining an old German about the position of the doors, windows, and so forth, in a house in which a certain transaction occurred.

"And now, my good man," said the lawyer, "will you be good enough to tell the court how the stairs run in the house?"

The German looked dazed and unsettled for a moment.

"How do the stairs run?" he queried.

"Yes, how do the stairs run?"

"Well," continued the witness, after a moment's thought, "ven I am oop-stairs dey run down, and ven I am down-stairs dey run oop."—*National Monthly.*

ENTER, THE HERO

Charity Worker: "Will you please help the Working Girls' Home?"

Cookie: "Sure! Where are they?"—*The Reflector.*

PRIEST AND PEOPLE

The parish priest of Austerity
Climbed up in a high church steeple
To be nearer God, that he might
Hand down His word unto the people:
So he daily wrote in sermon script
What he thought was sent from hea
And he dropped this down on the peop
heads
Two times one day in seven.
In his age God said, "Come down and d
And he cried from out the steeple,
"Where art thou, Lord?" and the L
replied,
"Down here among my people."

—BISHOP W. C. DOANE

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